UNITED EVANGELICAL *Action*

JUNE 15, 1957

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Readers Say—

Testimony in Brussels

To the Editor:

Thirteen years after the close of the Second Global War, Belgium, and with her Europe and the World, will put on an immense Universal Exposition in glorification of man and his works. Culture, commerce, industry, the arts, leaving far behind the world of yester-year, will hail a new era where the atom is destined to lead civilization as far beyond the age of fire and steam as electricity brought it beyond the age of the tread-mill.

"To build the world for man" proclaims the prospectus of this splendid Exhibition, "To allow men together to affirm their faith in Humanity: such will be the aim of the Universal Tryst in Brussels 1958." . . . "More knowledge, more power, more beauty, more hope and love . . . A synthesis of worldwide efforts in the service of Man . . . That the Peoples may love one another and accomplish the most exalting work of all; human happiness."

One seems to hear the echo of older human exultations: "Go to, let us build us a city and a tower whose top may reach unto Heaven; and let us make us a name . . ." Gen. 11:4.

For many months the Belgian Bible Society and also the Belgian Gospel Mission tried in vain to secure a concession. Finally, in answer to prayer and through the intervention of a sympathizer in high position, the Belgian Bible Society obtained an option on a lot in a splendid location. Then, because of other commitments they were on the point of abandoning it.

The Belgian Gospel Mission together with members of two groups of Brethren, the Mennonites and others felt it would be tragic to let pass such an opportunity. They held on in prayer. They met, promised the Bible Society to shoulder the financial responsibility and adopted a plan for a most attractive and suitable pavilion. The Scripture Gift Mission too promised its support.

Thus it is that near the main entrance, close to the Palace of International Cooperation, set on an eminence and visible from afar, a magnificent luminous open Bible will send forth in letters of running light the message of God to man. At the same time, under the pavilion beneath, Bibles, Testaments and Scripture portions in many tongues will be offered to the throngs of visitors.

The Exposition authorities plan to accommodate thirty million people—two million all the way from America.

The organizations mentioned above indicate that $25,000 will be needed to meet the cost. They will furnish the personnel, some labor, some materials, and some of the funds. In addition the help of Christians outside will be required, especially to provide adequate quantities of Scriptures for distribution.

This important Christian enterprise has been on the hearts of some of God's children for many months and it has been made a matter of earnest prayer. God has opened doors that seemed closed. The vision, the opportunity, the plan lie open. It is expected that through the cooperation of many in Belgium and abroad, it will be possible to bring it to a successful conclusion. Will you help in this evangelical testimony?

JOHN C. WINSTON

Brussels, Belgium
7 Rue du Moniteur

FRONT PAGE PHOTO.—Thousands of evangelical youth are graduating from college this month to devote their lives to service for Christ and the Church. —*Photo by Harold Lambert.*

Scourge of the Ages

To the Editor:

You certainly have received numerous requests for reprints in small pamphlet form of the article "Beverage Alcohol Scourge of the Ages" (*Action*, April 1). It should have wide distribution. May I add my appreciation of its merit and pledge to help circulate it.

GERVAS A. CAREY

Honolulu, Hawaii

[EDITOR'S NOTE: We have had scores of requests for reprints of this article. We regret that none is available.]

Religious Broadcasting

To the Editor:

I recently read an article in one of our religious journals about "Who Is Putting Religion Off the Air?" and became very much disturbed about the situation. What could evangelicals do without Billy Graham, Dr. Fuller and other faithful proclaimers of the Gospel?

I was so greatly burdened about this that I wrote our denominational headquarters. Our church is in the National Council and I felt they must approve of what is being done or they would rise up in arms about it. They replied that they are not aware of any effort to put evangelicals off the air. They say they have no verification of the charges being made. Where can I get the truth?

I feel greatly troubled in heart to belong to a church which permits such discrimination against worthy men who preach the Gospel.

MRS. ELSIE MCGLAUTHLIN

Omaha, Neb.

[EDITOR'S NOTE: The facts concerning this situation are contained in Glenwood Blackmore's article, "Shall the NCC Control Religious Broadcasting?" which appeared in *Action* magazine on July 1, 1956. The situation continues to worsen. Hundreds of evangelical broadcasters are threatened with loss of radio and television time.]

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The inroads of secularism challenge American evangelicals

EDUCATION MUST BE CHRISTIAN

By CHARLES SEIDENSPINNER
Chairman, Commission on Education, National Association of Evangelicals

WHILE IN THE recent White House Conference on Education there came to me a fuller realization than ever before of the tremendous inroads of secularism in our public school system. Against this backdrop there also developed the deep conviction of the need for Christians to develop an adequate, thorough, and full-orbed educational system from Kindergarten through Graduate School. The White House Conference showed clearly that long before the Supreme Court ruling in the Champaign Case there were many of our educators who had sought to separate not only Church and education but religion and education as well. Certainly materialism and secularism, if not atheism, have become the norm and the absolute for our educational system.

In the sustained discussion periods at that Conference, as the whole question of a working philosophy of education was discussed, as well as the problems of brick, stone, and finance for schools, there often came to mind the text, "The people that walked in darkness . . ." Many were seeking openly and honestly for an answer to the educational problems of the day. How wonderful the result of such a conference would have been could there have been written over it the words, "The people that walked in darkness have seen a great light."

In the midst of the crosscurrents of thought at this point of our Twentieth Century, with all the problems facing evangelical Christianity, we need to examine carefully our basic concepts in the field of education and to rededicate ourselves to the task at hand. In the midst of the problems of finance, provision of adequate buildings and of necessary promotion, we need to realize that these are only secondary to the great challenge of our hour.

Far too many administrators and educators in our conservative ranks are spending far too much energy and time in the fields of finance, promotion, and student procurement. These would do well to spend more time in thinking through their own position and that of their colleagues and spelling out carefully and prayerfully the very basic concepts and philosophy of education which will give not only the right to promote, but to pray and ask the Lord, to add all these other things."

There is a great need to think through our basic position and the reason for Christian Education. This is an age of relativity when William James' Epistemology of Pragmatism has reached down to the man on the street. Dr. M. H. Trytten, Director of Personnel for the National Research Council, said at a recent meeting of the Alabama Association of Education, "In speaking the other day with administrators of Mid-western Universities their chief concern was not to find men who were technically capable of teaching in the field of physics and the sciences, but rather to find men who could teach in those fields who also would transmit to the student the culture and conviction of our Hebraic-Chrisian tradition." In this searching analysis and succinct remark is found one of the real problems in the confusion of our educational world today. The problem results from the application of relativity to the field of philosophy and morality and makes all the more necessary our positive declarations in the field of Christian Education.

The problem for us is not so much one of the outworking of educational policies, finance, promotion and student procurement, but rather the development of a carefully integrated philosophy of education and life. For far too long have we conceived of Christian Education simply as the incorporation of a course in Bible on the campus of an academy, or a liberal arts college, or in addition to such a course, the inclusion of a stated prayer time or a required convocation or chapel period. Perhaps it was this very concept of Christian Education in our Church-related schools of the past generation that made possible the rise of so much of secularism today.

Christian Education will result in the giving to the student a full-orbed concept of life with all its various component parts integrated and given significance and meaning in terms of Jesus Christ who abides eternally the same.

Whether people are mindful of it or not they have a working philosophy. In broad general terms a philosophy is simply a consciously or unconsciously developed integration of various parts of life and the basis on which an individual will thus make his decisions in different areas. Through the cen-

THE WHITE HOUSE Conference on Education brought the author face to face with the tremendous inroads secularism is making on our American public schools. Dr. Seidenspinner believes that the time has come to examine carefully our basic concepts in the field of education and act accordingly.

turies of our Occidental history there have been various attempts at an integration of life and several "centers" or unifying principles may be observed.

This could well be illustrated by a series of circles or wheels with their spokes radiating from the circumference back to a core or hub. All the areas of interest on the circumference would be inter-related one to the other and related back to a central hub or core.

If we were to picture in this way, for example, the working philosophy of the Medieval Period it would be with the Church at the center. Certainly if the Church, as such, ever had an opportunity to manifest the Kingdom of God on earth and to control society it was in the Medieval Period. Government gained its significance from the Church. It was on Christmas Day in the year 800 that Charlemagne knelt before the Pope and received the crown which he placed upon his head and thus became the emperor of the Holy Roman Empire. Government was subservient to the Church. In the field of the arts and culture everything had a religious motif and motivation. It was not art for art's sake as obtained in the Humanism of the Renaissance, but rather that which would glorify, magnify, and advance the cause of the Church. So, going around the circumference of that circle of Medieval life we would come to the family or to the economic, as well as to other areas of life, only to discover that the ultimate meaning of each was to be found in terms of the Church. This concept, however, did not produce a Kingdom of God. It only produced some of the conditions that would cause Edwin Markham to write his poem describing Medieval man as "the brother to the ox, bowed down by the weight of centuries."

Medievalism was challenged by the awakening of Medieval man from his Rip Van Winkle sleep. Feudalism gave way to Mercantilism and to the rise of Capitalism. The Renaissance and the printing press united to develop something of our modern day approach and life, and rather than transmission there came the empiricism of our day. In all of this a new philosophy of life emerged, another circle, and at its center was not the Church, but the economic phase of life. Today we measure the success of a home not by the quality of the family, but the type of house and the suburban section in which the family lives. Ofttimes we breathe this same spirit within the embrasure of the Church and we measure the success of a pastor, church, religious movement, or educational institution, not by the quality of production but the rising graph of membership, budgetary statistics, and we even speak of clergymen as "four or five thousand dollar men," thus reflecting this same spirit in the Church. Nor have the arts been exempt from the invasion of the economic. Musicians play only when they possess a union card and receive a certain amount of monetary return. In the educational realm many young people have been told that to stop their educational process after the eighth grade is to be assured of a relatively low level of economic return. If the young person goes to high school he is assured of yet further economic gain, and to go on to college will bring a greater monetary return. The entire drive for continued education is not development of the individual or his contribution to society or to the church, but rather his economic potential and gain. This is the picture of our modern philosophy of life that so invades our educational system in America today.

Lowering on the horizon is yet another circle manifest in the working philosophy of some European and Asiatic countries today. That circle has been made possible by the philosophy of Marx and Nitzsche now reaching the man on the street and the governments of various lands. It paved the way for the rise of Hitler, Stalin and Mussolini, as well as their successors in the field of dictatorship and the exaltation of the state. This circle of life puts the State at the center of life. Bigger and better families are raised in order that there might be bigger and better armies and stronger States. Only that art is admissible which reflects the heartbeat of the State. Thus Wagnerian music was acceptable to the Nazi group but certain other types of music were barred. The Church can continue to exist in such a society only as long as it is a pawn of the State and is willing to be subservient to it. Certainly the economic interests would not have the power they enjoy in our land but would be completely dominated by the State and used for its welfare and promotion.

These represent three concepts of life under which men have worked and societies and cultures have grown. There are others, but these represent three within the immediate past of our own Occidental history. In the midst of all of these Christians have lived and moved and had their being. It is important to realize that a Christian may move in any of these cultures and not be a part of them but bear a strong Christian testimony and move in individual manner with life completely integrated in Christ.

This is possible only when the Christian is adequately grounded in the things of the Lord and in a working philosophy of life that relates everything to Christ. Here then must come a fourth circle in which all of the factors of life are related to a central core, Jesus Christ. "In Christ are hid all the treasures of wisdom and of knowledge." The meaning of the home is found by moving from Christ to the home and its significance, both contemporary and eternal, is seen in relationship to Christ and His standard and purpose for the family. Government and the relationship of individuals to it and God's usage of it is seen by beginning with Christ who has preeminence in all things, and through whom God is making the ages, and moving out to the facts of history related back to Christ. Thus the Renaissance, the invention of movable type, and the discovery of a new continent by Columbus all combine for the Child of God as the stage setting for the Protestant Reformation. God was at work in history and its facts are related in terms of His purpose in Christ. To understand the arts there is movement from Christ, who is the author of law and order, to the very law and order that makes for rhythm and beauty in the field of the art. The economic is understood in its right and true sense as the Christian begins with Christ and moves to the business concernments of life there to discover the right relationship of employer and employee in terms of Christ, there to discover the right perspective relative to the material things of life. At this point this philosophy would include the words of Jesus, "Seek ye first the kingdom of God and his righteousness; and all these other things shall be added unto you."

There is a tremendous need for us to give to the student today a working philosophy of life that will enable him to see all of these various facets of life integrated and given significance in terms of Christ. It is a philosophy which will abide and remain constant in the midst of all challenge and change.

There are Christians today living under totalitarian regimes, others in free and open societies and democracies. There are Christians living in the midst of cultures that are imbued with secularism, materialism and mechanism, and others living in cultures charged with various religious concepts that are anti-Christian and antithetical to the things of the Spirit. Christians are able, however, to move in each one of these, not attempting to Christianize the society in which they live, but quietly to make their impact

(Continued on page 8)

WHERE DOES THE CHURCH STAND ON IMMIGRATION?

The truth about the controversial Walter - McCarran Act

By CLYDE W. TAYLOR
Secretary of Public Affairs, National Association of Evangelicals

IF GEORGE Washington were to return incognito, and should state publicly his views on immigration, he would be tagged immediately as "bigoted, un-American and un-Christian."

Lest this seem farfetched let us proceed to demonstrate. On November 15, 1795, President Washington questioned the advisability of population-bloc immigration on the grounds that "by so doing they retain the language, habits, and principles (good or bad) which they bring with them." Conversely Washington pointed out that "by intermixture with our people they, or their descendants, get assimilated to our customs, measures, and laws; in a word, soon become one people."

Today this line of thought is branded as racism of the worst kind.

The pivotal point of the argument is the national origins quota system, foundation of USA immigration law. This national origins formula was followed in the Walter-McCarran Act drafted by Congress in 1952 after five years of intensive study by Congressional staff members and immigration experts from the executive branch of government. Immigration quotas were thereby set in direct ratio to the national origins of the American population, with a view to guarding against widescale and rapid interfusion of ethnic blocs which would encounter severe difficulties in assimilating to American life.

This formula provides that the annual quota for any one of the 85 major quota areas shall equal one-sixth of one per cent of the number of inhabitants of the United States, based on the 1920 census, originating in that area. The total number of quota immigrants now admissible annually is 154,657. In addition there is an annual settlement of scores of thousands of non-quota immigrants (143,000 last year) who are not subject to the quota provisions —husbands, wives and children of American citizens, and people whose national origin was in other parts of the Western Hemisphere. Beyond this the Refugee Relief Act of 1953 provided for the immigration of 209,000 escapees and refugees over a period of several years.

Accordingly, in the fiscal year 1956, the USA admitted 321,625 permanent immigrants. Had these all settled in one area they would constitute a city about the size of San Diego, California or Atlanta, Georgia. But in spite of the fact that the United States is annually undertaking an immigration program of these proportions, the cry goes up for liberalization of the law.

Opposition to the national origins system usually sails under the flag of "humanitarianism." This is a symbol with magnetic attraction for many civic and church-related organizations. The general idea is that the United States should provide a haven of refuge for the economically-depressed peoples of the world.

An amazing number of organizations and churches are discarding all other considerations in deference to this proposition.

Where does this opposition to the national origins formula come from? Congressman Francis E. Walter of Pennsylvania, co-author of the Walter-McCarran Act, traces much of the agitation against present immigration policies to communist and left-wing organizations which are fearful of its rigid restraints against subversives. The amount of opposition directly chargeable to communist agitation is difficult to estimate. But one thing is certain. The Communist Party is dead set against the present immigration act. At its 16th National Convention in February the Communist Party, USA, passed a resolution for a "fight on the Smith Act (under which Communists are tried for subversion) . . . . and against the McCarran Act."

The House Un-American Activities Committee recently claimed that the Communist Party has created over 180 organizations in various parts of the country for the purpose of bringing "grass roots" pressure on the Congress to destroy the Walter-McCarran act.

Another main source of opposition, carrying more direct political weight, stems from the united antagonism of regional minority blocs. Such groups have extensive contacts in countries

from which they or their forebears have come. When their friends or relatives abroad face quota restrictions, they immediately pressure their Congressmen to remove such restrictions. Since the vote of these minority groups can be influential, particularly in certain urban areas, the pressure on many members of Congress is intense.

The campaign to revise the Walter-McCarran Act, led in part by religionists, actually got under way even before the Act became law. The Methodist *Christian Advocate* of November 27, 1952, (the law did not take effect until December of that year) editorialized: "There is no reasonable doubt, it seems to us, about the necessity of repealing the McCarran Act about as soon as the new Congress meets." Many Protestant denominations enlisted. Opposition to the Walter-McCarran law was reflected in materials circulated to the churches. Most church members, not having studied the immigration law, were susceptible to propaganda that the law is "discriminatory."

The National Council of Churches has openly opposed provisions of the Walter-McCarran Act before Congressional committees. Congress was dramatically urged to "heed the voice of the churches" by Roland Elliott, Director of Church World Service, the NCC refugee relief agency, who pled for the law to be opened to a permanent refugee program.

The Roman Catholic hierarchy leaves no doubt as to its stand. It sees a redistribution of quotas in favor of the southern and eastern European countries, which are predominantly Roman Catholic, as the first likely break in the national origins system. This would be an obvious boost to Catholic immigration, and the hierarchy has been trying for this concession since the Act was in the writing stage. At one time the late Senator McCarran, co-framer of the Act and a staunch Catholic, was pressed by some of the highest prelates in his church to favor Catholic countries in the law. With a firmly set jaw he replied, "No," and he never deflected from his position.

Purportedly speaking for Judaism, Rabbi Abraham J. Feldman of the Synagogue Council of America told the Senate Subcommittee on Immigration that the act is "immersed in racist feeling." He urged "distribution of visas on a first-come, first-served basis."

Among national religious organizations, only the National Association of Evangelicals has consistently supported the national origins system. At its 1957 convention the NAE re-affirmed support of the national origins formula.

The campaign against the quota system rests largely on one stereotyped picture repeatedly presented to the reading American citizen—the picture of a poor family in an economically depressed area seeking to establish permanent residence in the USA but unable to because of quota restrictions. The details are never carefully given beyond that point, leaving a heart-touching picture as the groundwork for the "humanitarian" appeal.

This is not to say that humanitarian considerations are not of real importance. They are. But a little reflection makes it obvious that the same argument could be used to remove all immigration restrictions. It is only when other factors, involving the rate of social and economic adjustments, are applied that the picture really comes into focus.

A slow rate of assimilation is not a sign of racial inferiority and it is not a thing to be held against any ethnic group. Neither is it something to be written off as if it did not exist. Virtually every lag in assimilation of ethnic groups is due to understandable factors, usually involving the gap between cultural patterns in the USA and the country from which the immigrants in question have come.

A slow rate of assimilation always involves tensions within the framework of national life. To act as if these tensions do not exist is to avoid the facts. To accelerate immigration in the areas of tension can only increase the problem. This is a disservice not only to the nation but also to the immigrant, even though he rarely looks at it from this larger viewpoint.

Furthermore, the realistic picture is not the single poverty-stricken family overseas, but rather of millions of such families and individuals in every area of the world that would come to the USA tomorrow were it not for quota restrictions. This leads directly to the question: at what rate can these families be built into the American population without contributing to tensions within the framework of our national life that would lead eventually to a major breakdown of one kind or another?

This was the problem to which framers of the Walter-McCarran Act turned their attention. They studied the history of international migrations and the history of USA immigration in particular. They studied the characteristics of the American population as they relate to immigration. Finally they built a new immigration bill to replace the hodgepodge laws that previously had governed USA immigration policy.

At one stroke this new law removed previously existing racial barriers. Orientals who had been barred were now given a quota. Nonetheless the Act was scorned as "discriminatory" because it preserved the national origins formula as the logical way of avoiding serious tensions in American life.

Immigration parallels adoption. Who would suggest that a wise adoption policy includes no selective factors? Apart from such selection, how can child and family hope to make the proper adjustments? The necessity of selectivity increases, in fact, with the age of the child to be adopted. Why? Because the older the child the more likely it is that he has developed habits and characteristics that make his adjustment easy or difficult, as the case may be.

Project this pattern on a national scale and the necessity for selective factors in immigration is apparent. The adjustment following immigration works both ways. If the immigrant is to be happy he must adapt to American patterns of life, while at the same time the nation must adapt itself economically and socially to the immigrant.

Immigrants from vastly different cultural patterns automatically tend to form tightly-knit minority blocs. Contrasted with the American population generally, the social, religious and civic outlook of these minority blocs is frequently heterogeneous, and in many instances is also characterized by extensive use of languages other than English.

There are numerous proposals to revise the Walter-McCarran Act. But for the most part they boil down to the same two things: a departure from the national origins formula, and watering down the security provisions by which consular officials can insure against a seepage of subversives into the USA.

Any clearcut departure from the national origins formula would amount to embarkation for an uncharted region of immigration policy, where the USA would yield itself to the mercy of world population pressures.

But religious leaders sometimes have expressed themselves as equally opposing the security safeguards and the national origins system. One religious dignitary spent more than half his time before the Senate subcommittee denouncing the security provisions of the law. In the course of his testimony he urged: "In line with the principle previously endorsed . . . . an alien who became a Communist after his arrival to this country should not thereby become deportable."

This lift to communists and communist sympathizers who manage to gain entrance to the USA cannot be said to be typical of all religious leaders op-

(Continued on page 30)

A CHRISTIAN PHILOSOPHY OF EDUCATION

By DONALD K. BLACKIE

MODERN higher educational thought and practice are characterized by confusion and bewilderment. The expressed convictions of noted educators attest this fact. Dr. Robert M. Hutchens has stated: "The most characteristic feature of the modern world is bewilderment . . . . We do not know where we are going or why; and we have almost given up the attempt to find out." Another educator, Dr. A. J. Hogan, has said: "The concrete effects, however, of modern bewilderment are everywhere discernible, in the individual, in the economic and social orders, as well as in the political and international ones."

Fundamentally, the cause of this confusion lies in the fact that philosophers and educators fail to agree concerning: (1) ultimate reality; (2) the validity of knowledge; and (3) man's origin, nature and destiny. Unless there can be a measure of agreement on such vital issues, bewilderment and confusion shall continue apace.

Prevalent philosophies of education are numerous and varied. However, for our study these theories can be divided into two: (1) Naturalism, which often goes under the name of pragmatism and experimentalism; and (2) the philosophies which require some integrating principle to guide the educational process. Let us consider the first one mentioned.

Naturalism

Naturalism places the ultimate explanation of all reality in nature. Science and reason are regarded as the only reliable means of arriving at the truth. The supernatural is denied, and man is regarded as identical in kind with the animals, although different in degree. Such educators as William James, John Dewey, and John L. Childs have assumed the lead in promulgating this naturalistic view of life and education. Deal, they say, with the here and now. Forget the eternal, the absolute. Master the natural and let the supernatural take care of itself. Strive for right relations with your fellows. Don't bother about your relations with God. Grow and help others grow, without too much concern about the ends of education. Encourage man to express himself. The school does not train for life: *it is life,* if it is the right kind of school.

Naturalism would tell us that the only certainty in the universe is change. The world and life are in a constant state of flux. What is today's best theory may be tomorrow's proven falsehood. There are no eternal truths. Observation, experiment, trial and error are the only methods to test opinions and to seek the truth. In such a system ends are incompatible and impossible. The universe is open at both ends. We do not know how or why it began, and we do not know how it will end. It does us no good to try to think back to the beginning or to speculate on the future. But we must take seriously our immediate present. Process, not being, is the reality.

The basic criticism we offer of this naturalistic philosophy can be simply stated: it is diametrically opposed to Christianity. In its most simple definition, Christianity affirms unequivocally the existence of an Almighty God, uncreated and eternal, who has revealed Himself and His will to mankind in the world of nature, in the Holy Bible, and in His eternal Son Jesus Christ. It can be seen at once, therefore, that Christianity is through and through the contradictory of Naturalism and Humanism. For Christians believe in a God who is distinct from and independent of the natural world. The natural world is God's creation and is in all respects, without exception, entirely and wholly subject to Him.

The naturalist Lucretius says: "The basic principle that we shall assume as our starting point is that nothing has ever been created by divine power." Naturalism, pragmatism, and instrumentalism, to all intents and purposes, rule out the existence of a God who has revealed Himself to mankind—a God whose laws exist objectively and must be obeyed. For all practical purposes, therefore, it is the same as atheistic materialism.

The tremendous seriousness of this issue for the Christian is emphasized by this quotation from Nicholas Murray Butler: "The influence of our tax-supported schools is on the side of one element of the people, namely, that which is pagan and believes in no religion whatever." Leaving God out of education is tantamount to denying Him. Leaving God out of education is like leaving the author out of an autobiography. This is thought by many Christians to be the most serious error in American public education.

Basically, there are only two world and life views: Atheism and its contradictory, theism. But the assertion that there is no God is one which in the nature of the case cannot have evidence. The atheist who asserts that there is no God asserts by the same words that he holds the whole universe in his mind; he asserts that no fact, past, present, future, near or far, escapes his attention; that no power, however great, can baffle or deceive him. In rejecting God, he claims omniscience and omnipotence. In other words, an atheist is one who claims that he himself is God. No wonder the

Bible emphatically states: "The fool hath said in his heart, There is no God." For the atheist simply cannot prove God does not exist. Nothing he can possibly find in his comprehensive examination of the earth can give him proof of God's non-existence. If he should examine the far reaches of space or the smallest particles of matter, nothing he could find would be evidence against the existence of God! Atheism, in the nature of the case, can produce no evidence in its favor.

In this delightful though necessary needling of our atheist friend, we would like him to explain the origin of life. The question, "Where did I come from?" simply will not down. At least he can only answer: "Somewhere, sometime, somehow, there was an emergence of simple living creatures upon the earth." Ultimate reality for him is a huge question mark!

Another criticism of pragmatism is seen in its inability to solve the really significant problems of life. Take a little guinea pig, for example. If we knew all there was to know about this small animal we would know more than anyone else. So let us ask a very simple question: "Where did it come from?" Or another, "What is the difference between a live guinea pig and a dead one?" Pragmatism's limitation to the here and now of endless and aimless process is simply not good enough for a generation which lives under the threat of Communist aggression and atomic war. We are compelled to choose whom we will serve. We must decide on the goals of growth, the objects of expression, and the meaning of existence. We must face up to ultimate reality. We want to know the answer to such vital life situations as, Where did I come from, Why am I here, and Where am I going?

Our strongest objection to experimentalism, however, is its utter inability to acount for the life and teachings of Jesus Christ. There is simply no place in naturalism for the fact of Christ. What explanation does such a philosophy offer for the value judgments, the superb teachings, the spotless and holy life, and especially the resurrection of Jesus Christ? To the Christian, such an obvious refusal to explain the person and work of Christ is unthinkable. To refuse to consider Jesus Christ is to omit from the educational process the greatest fact of human experience and history.

A Christian Philosophy

A Christian theory of education is an exposition of the idea that Christianity is a world and life view and not simply a series of unrelated doctrines. Christianity includes all of life. Every realm of knowledge, every aspect of life and every fact of the universe find their place and their answer within Christianity. It is a system of truth enveloping the entire world in its grasp. Since this is true, Christianity buttresses and pervades every department of knowledge. The strange malady that has afflicted so many modern educators is departmentalistic. This educational disease compresses knowledge into water-tight compartments, each one separate and distinct from the other. No doubt the prevalence of this sickness has reached some Christian educators as well.

Let it be said emphatically: Christianity is not something to add to the curriculum nor a department which needs only to be enlarged to be effective. Christianity is the basis and the unifying philosophy of the whole educational program. Every course issues from a Christian conception. All truth is one, whether it is scientific, historical, psychological, or religious. God is the source of truth in all of its manifestations and one phase does not contradict the other. The departments of knowledge all interrelate one to the other, and all of them stem from the idea that God is the source of all knowledge. When this principle controls the program will have unity, integration and comprehensiveness that is truly Christian. In such a curriculum, Christianity will be the declaration of truth in all of its ramifications.

With this philosophy naturalism meets its master. God must reveal Himself to man by supernatural intervention in order to supply man with true knowledge. Without it man would wander in a maze of misunderstandings and fallacies. With this knowledge man can be sure that what he knows is true. His central contention is the foundation for a Christian philosophy of education and a Christian theory of knowledge. It alone is the answer to naturalism. For only in Christianity can one learn the answer to the riddle of man's personality. Christianity embraces the whole of man, including his origin, nature, and destiny. Only when man finds his place in communion with God through Jesus Christ can he realize his true potentialities and destiny. Man comes from God and must return to God. This is the true philosophy of life and the true understanding of man. With this all-inclusive Christian philosophy of education, we will have a foundation upon which to build an enduring superstructure. In the hands of Christian and scholarly teachers such an educational system will help furnish America and the world with true leadership.

Here then is offered success for failure, optimism for despair, certain knowledge for speculation, assurance for doubt, a sure goal for ever-changing standards, life for death. The educational search has been reached, philosophic certainty is found. At least we may say on the authority of the God who cannot lie, that in Christianity the end of the quest is here.

First printed in *Church Herald*

Education Must Be

(Continued from page 4)

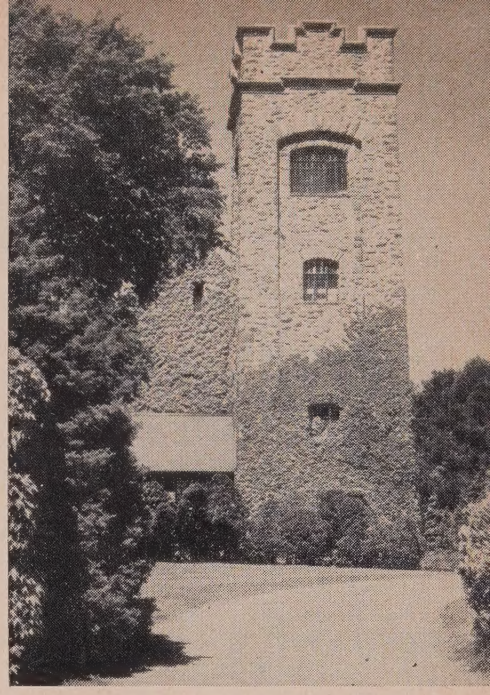
by a quiet ordered life and to bring that testimony that shall cause a people to be called out to the praise and glory of the Lord.

Here also we realize that we are dealing with ultimates. The Christian who is so taught is instructed in the same manner that Christians would have been a thousand years ago or earlier, in the Apostolic age. The child of God, taught the treasures of wisdom and knowledge in Christ, deals with an undeviating plumb line given to us by God. The actual questing in the field of scientific research or in the fields of literature or the arts is almost incidental. The real working philosophy bringing mind and heart into conformity with the plumb line of God's Word is basic. From this the student moves out to the various areas of life there to observe the handiwork of God; there to interpret history in terms of a sovereign God whose purposes cannot be thwarted and whose plans shall be accomplished and become a reality in the experience of individuals and of the race.

Here is the challenge to Christian Education today. This is a day when men in evangelical circles are somtimes prone to look around and want a king like other nations have, to seek the approbation of men, to follow a policy of expediency that would compromise and ultimately sabotage our Christian Church and cause. In such a day there is a great need to declare that Christianity is first the transmitting of a revelation with its standard and its undeviating plumb line. Only when such a revelation in terms of Christ is sure and certain and at the very heart of life can one move out in the empiricism and questing of the day and be sure that all of life will be understood in terms of that which abides: even our God and our Father and the pre-eminent One at His right hand. Only in Christ is there the center of life from which a full-orbed philosophy of life may be developed. Secular education at its best is only partial and incomplete. Let Christian educators at all levels declare and teach the only adequate core of life and center of a working philosophy, even Jesus Christ.

How Evangelicals Are Meeting the Challenge

Our Educators United for Action



. . . NAE . . .

The Commission on Higher Education of the National Association of Evangelicals is headed by Dr. Charles E. Seidenspinner of Southeastern Bible College. It operates in four educational areas: (1) Liberal Arts Colleges, (2) Theological Seminaries, (3) Bible Institutes and Bible Colleges, and (4) Secondary Schools.

Outstanding achievement of the Commission was the work of its Committee on Philosophy and Practice of Christian Education, a report of which was presented in the book, *Christian Education in a Democracy* (Oxford University Press).

A teacher-placement service is maintained for all levels of institutions within the scope of the Commission. Christian institutions needing staff members in any field, and Christian teachers wishing to affiliate with a Christian institution, are invited to write to the National Association of Christian Schools (see Service Directory, page 31).

The North American Association of Bible Schools and Bible Colleges was set up by the Commission (1) to bring into cooperative fellowship all Bible Institutes and Bible Colleges with similar objectives, (2) to establish general standards to facilitate interchange of credits, and (3) to maintain records of administrators and teachers.

The annual meetings of the Commission are held in connection with the annual convention of the National Association of Evangelicals.

The work of the NAE Educational Commission has been most encouraging in all of its divisions during the current fiscal year. The growth of fellowship and work on a cooperative basis in many areas of endeavor, as reported at the Buffalo Convention, was most heartening.

Specifically, several steps of major importance are being undertaken. The Educational Commission as a whole is participating in the Graduate School of Missions to be held on the campus of Wheaton College this summer. That project is jointly sponsored by a committee composed of four representatives of *EFMA*, four of *IFMA* and four from the Educational Commission of NAE. It is a major forward step in evangelical endeavor and should meet a distinct need in the field of missionary training.

A resolution adopted at the annual meeting of the Commission also called for the appointment of a committee to take initial steps toward the ultimate development of a translation of the Bible satisfactory to evangelicals and carried on with a basis of biblical ecumenical approach. For evangelicals this would provide a needed modern translation and replace the controversial Revised Standard Version.

Dr. Charles Seidenspinner, president of the North American Association of Bible Institutes and Bible Colleges and also chairman of the Educational Commission, announced another forward step in evangelical cooperation by the sponsoring, through the NAABIBC, of a Teacher's Institute on the campus of Fort Wayne Bible College June 10-14. Special lectures at the Institute were brought by Dr. Robert Traina, Dr. Mark Fakkema, Dr. Merrill Tenney, and Dr. S. A. Witmer.

The Seminary Division, under the leadership of Dr. Wilber Dayton, reported increased cooperation among its member schools and increased lines of liaison with the American Association of Theological Schools.

In every area from Secondary Schools through Graduate Programs there is evidence that evangelicals are facing and responding to the challenge of Christian Education. The Educational Commission of NAE and its various divisions is helping at the very heart of the challenge and response and provides a very necessary vortex of evangelical cooperation.

. . . NACS . . .

The National Association of Christian Schools was created in 1947, under NAE sponsorship, to promote the establishment of new Christian Day Schools throughout America and to provide a united front and voice for schools of all evangelical denominations and groups.

A seven-point program has been projected: (1) *The Printed Page.* Some twenty pamphlets and brochures have been issued. (2) *Public Addresses.* Christian school promotion addresses are given by the Educational Director. (3) *Christian Textbook Activity.* NACS cooperates with denominational groups in placing their textbooks and also places at the disposal of its constituency other books of real Christian school merit. (4) *Christian School Survey.* A comprehensive survey has been prepared which includes a listing of nearly 2,000 schools on the elementary and high school level which are in agreement with the general evangelical doctrines. (5) NACS *Teaching Program.* Two thirty-hour courses have been prepared which have been given many times in various parts of the country. (6) *The Teacher Placement Bureau.* Purpose of this Bureau is to provide a "meeting-ground" for evangelical teachers seeking schools and evangelical schools needing teachers. (7) *Organizational set-up.* NACS is made up of both Christian school organizations and individuals, located in the majority of the states and several foreign lands.

. . . NAABIBC . . .

The NAABIBC came into being in 1944 to provide a point of fellowship and cooperation for Bible Institute and Bible College leaders. It provides helpful stimulus and leadership to Bible School faculties and administrators. Regional Conferences for faculties and staffs are held in centers across the country under NAABIBC leadership. The North American Association also provides a Summer Institute for faculty members, where work may be secured in a college on a graduate level. During Institute sessions a careful study is made of the history of Christian Higher Education and of a working philosophy of education in the Bible Institute and Bible College field.

To answer questions raised, the North American Association states clearly that a Bible Institute is not a college nor does it seek to compete with a liberal arts college. At their inception, Bible Institutes represented a spiritual grass roots movement to provide training centers true to the Word of God. These developed independently, but a medium for needed cooperation is now provided by the NAABIBC.

. . . AABIBC . . .

The Accrediting Association of Bible Institutes and Bible Colleges was organized in 1947 with two divisons: The Collegiate Division and the Intermediate Division. Self-evaluative studies are regularly made insuring compliance with the Association's criteria in each division. AABIBC examiners visit member schools to compare the school's self-evaluative estimates with their own findings and make recommendations to the executive committee

(Continued on page 31)

Action Editorial

James DeForest Murch

"Sing All!"

▪ CONGREGATIONAL SINGING has been and should always be a mark of the evangelical Christian faith. The Bible has a hymn book in it. The New Testament enjoins singing in the worship. Luther's followers in the days of the Reformation sang the movement into the hearts of the German people. The Wesleys were the greatest hymn writers in the world.

So it is quite appropriate that the Hymn Society of America proposes a series of regional hymn festivals this year to mark the 250th anniversary of the birth of Charles Wesley, the author of 6,500 hymns. Churches that love congregational singing will cooperate enthusiastically. The others might well benefit from a revival of the practice.

What About the Lutherans?

▪ LUTHERAN ORTHODOXY has suffered a body blow by the alignment of its major churches and synods with the World Council of Churches. The latest, and one of the most orthodox, to succumb to the blandishments of the ecumenical oligarchy is the Evangelical Lutheran Church of America.

This is not to say that there is not yet within Lutheranism a strong orthodox Christian testimony, but it is to say that the trends are decidedly away from the historic Lutheran confessions—not in word, but in deed and in truth. Alignment with the WCC is only another outward evidence of an inward weakness.

It is a cause for some rejoicing that Lutheran isolationism is coming to an end. In a world where the most distant nations have become neighbors and where national borders no longer exclude varied denominational activities, no church can live to itself alone. There are a thousand problems which all face and which they cannot solve alone. Our Lutheran friends cannot afford to live entirely apart from their Christian friends. We cannot afford to live without them.

The contribution of Luther and Lutheranism to the Christian Church is immense and immeasurable. Largely because their faith is the faith of the Bible it is truly said, "The Bible is the religion of Protestants." The Lutheran Book of Concord and the Augsburg Confession of Faith emphasize the inspiration and authority of the Holy Scriptures as basic to Lutheran faith and doctrine.

Yet now we have the spectacle of some 60,000,000 nominal Lutherans participating in an ecumenical movement which discards the Bible as essential to interchurch fellowship and cooperation.

It must in all fairness be said that it was the brave Bishop Eivind Berggrav, acting as the spokesman for the Lutheran Church of Norway, who proposed early in 1954 an amendment to the Basis of the World Council which would cause it to read: "The World Council of Churches is a fellowship of Churches who, according to Holy Scripture, confess Jesus Christ as God and Saviour." Bishop Berggrav, in defense of his action, said: "It is generally felt that the present Basis is lacking in clear expression of the very *basis of the Basis,* which as a matter of fact is to be found in the Holy Scripture . . . What the WCC needs is a flying standard under which we all will march. This standard without the Bible is incomplete." When the Evanston Assembly (1954) cleverly, if not deceitfully, refused to accept the amendment it became evident that the death knell had been sounded for a Bible-based ecumenicity.

To join the World Council its members must consent to two ecumenical tricks. We are indebted to Dr. Emil Brunner for naming and defining them: "One of them is the *avoidance of the question of truth* for the sake of peace and unity; the other is the *bridging of divisive differences in matters of faith by appealing to an alleged higher unity* of the spirit or of religious experience which lies above all formulations of creeds." By these tricks the non-Romanist world is going to get ecumenicity without the Gospel as revealed in the New Testament.

High Lutheran leadership throughout the world was early persuaded to consent to the ecumenical strategy in building the World Council. While "liberal" ecumenicists sought Lutheran allegiance apart from Lutheran "Confessionalism," a compromise was finally agreed upon. The Lutheran World Federation was organized on a plan which watered down the basis of the old World Convention and then proceeded to make overtures to be received into the new World Council of Churches on a "confessional basis."

It is no accident that the WCC and the LWF have their headquarters in the same building in Geneva. The Federation is constitutionally committed to "foster Lutheran participation in ecumenical movements." The Council is constitutionally committed to establish "relations with denominational federations of worldwide scope." The leading men in the LWF occupy positions of importance in the WCC so that the administrative offices of the two organizations work hand in hand.

At first it was said that no member of the LWF was under obligation to join the WCC, but behind the scenes the ecclesiastical politicians were at work on a "merger of the center." So successful has been this strategy that, with the entry of the Evangelical Lutheran Church of America, the major churches in the LWF are now all in the WCC. Thus, although their organizations remain separate, the LWF is already the Lutheran branch of the Ecumenical Church. In time there will be no line of demarcation at all.

We are not unmindful of the biblical revival in many areas of Lutheranism. We thank God for this evidence of the working of His Spirit. But far more evident are the "liberal" movements of long standing. They date back to the rise of rationalism in the German universities. The state Lutheran churches in Europe are still strongly impregnated with liberalism of the worst type and the membership of the churches are only nominal Christians. The so-called "younger churches" of Indonesia, Brazil and other mission fields have accepted the Lutheran confessional faith only in a historical sense and fellowship liberals with no compunctions of conscience. All of this conglomerate in the LWF strengthens the conviction that it can have no clear-cut testimony for "the faith once for all delivered to the saints" and, therefore, is doomed to be swallowed up in the mass psychosis of ecumenicism which will eventuate in an inclusivist Ecumenical Church.

The brighest spot in the Lutheran picture today is The Lutheran Church—Missouri Synod. Missouri is unwilling to surrender her allegiance to the Holy Scriptures and the great Lutheran confessions. Only a year ago she overwhelmingly defeated a proposal to join the Lutheran World

Federation and has unequivocally opposed the World Council of Churches. She cannot be said to be isolationist. In many ways she has cooperated with other church bodies where it was possible to do so without violating her doctrinal beliefs. Some of us evangelicals wish she would carefully explore the possibility of greater cooperation with the National Association of Evangelicals, but we admire her stand for her convictions whether within or without our fold. Certainly she is in the evangelical orbit and her influence is strongly for the basic Christian doctrines we most surely believe.

As God is in His heaven still directing the affairs of men and as Christ is still the Head of the Church, there is still hope for God's chosen in the Lutheran vineyard. In a recent appeal to his brother ministers Dr. Herman O. E. Sasse, former rector of Erlangen University and Lutheran theologian of world renown, called for (1) a clear understanding of the present ecumenical situation, (2) repentance for confessional sin, (3) faith and prayer, (4) the true love of the New Testament, (5) a restudy of the Holy Scriptures, (6) serious work in the history of Christian dogmatics and (7) the development of a new evangelical theological literature.

We like this passage from Dr. Sasse's letter:

"In our Lutheran ordination vow there occurs the beautiful statement: '. . . and never give up a soul as lost.' As we are to give up no soul in our congregation, no soul which has been entrusted to us, as lost, so we should give up no church as lost. At the beginning of the nineteenth century the Lutheran Church according to human judgment seemed to be dead, even as it seemed in general as though the Christian faith had perished. Then God granted that wonderful revival on which basically even now everything that remains of Christianity in the world lives. He granted this revival to all churches in all countries, not only to Lutheranism. Who knows what, when God's winds blow, may still emerge out of the Christian faith of other churches, which today is so deteriorated! God also can put our churches to shame by that which He does in other churches."

The Future of Evangelical Higher Education

■ CHRISTIAN LEADERSHIP must be the product of Christian education. Evangelicals have done a surpassing job of teaching and training ministers, missionaries, educators and other full-time Christian leaders. But they are failing to produce a lay leadership adequate for the times.

The men and women who will sit in the pews tomorrow, head the boards of our churches and church institutions and be responsible for financing our church programs are largely being trained in tax-supported institutions of higher learning and church-related colleges committed to a humanistic philosophy of education and of life as a whole. It is apparent that such a constituency will have little sympathy with evangelical leadership and Bible doctrine and be incapable of overcoming the blind worship of Mammon in their pagan world.

Evangelicals, in building their hundreds of new schools to counteract the apostasy of higher education, have been thinking almost altogether in the field of theology and the Christian ministries and have thus severely limited their influence. These newer institutions are incapable of providing the basic liberal arts training that is essential for a career in medicine, law, engineering or any other lay profession or business.

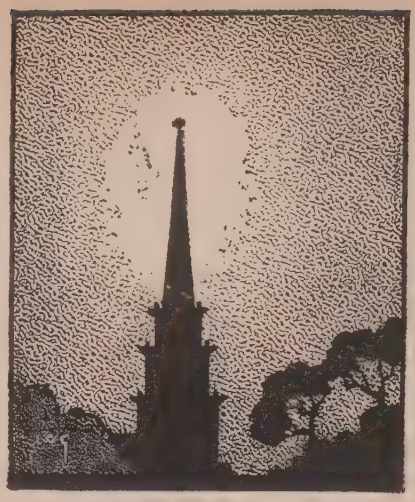
We are not entirely without evangelical liberal arts colleges. Some evangelical denominations have been able to guard their well-established educational institutions from the inroads of humanism. A few of the newer schools have seen the educational problem in the large and have provided Bible-centered liberal arts colleges. Others are now facing the imperative need and are making plans to that end. However, despite this encouraging phase of our situation, what evangelicals are doing in this field is, to say the least, quite inadequate.

The years 1957 to 1970 are going to be critical, decisive challenging years for evangelical education. By 1970 there will be two or three times as many American youth in institutions of higher education. The increase in population and the growing social pressures for a college training are creating a social revolution of shattering magnitude. We must not allow evangelical education to become a tight little theological island in the sea of human need and hope. We have an obligation to the generation of lay leaders and to society. We must help provide Christian doctors, Christian lawyers, Christian statesmen, Christian businessmen, Christian labor leaders—Christian leadership in every phase of our social order. It must come through a dynamic fusion of the traditional liberal arts with the indicatives and the imperatives of distinctly evangelical Christianity.

Dr. O. P. Kretzman, president of Valparaiso University, goes to the heart of this situation in a recent statement:

> . . . the liberal arts are involved in all those disciplines which truly make an educated, liberated, disciplined man or woman. To make this real and effective in the years before us is a great and challenging task. *The Church must be in liberal arts education. It is the voice of eternity speaking in time, especially in the momentariness of the classroom. This task is of its very essence, its work and its destiny.*
>
> *The Church must emphasize liberal arts education as never before because it alone can most effectively provide the moral and spiritual imperatives which make it possible for the liberal arts to become more than a quality. The Church alone can move them over into the realm of activity. It supplies the motivation for the proper use of knowledge and wisdom and truth. Religion, more than anything else, can bring clarity and unity to the liberal arts. The liberally educated person who is also trained in religion knows that there is more in wisdom than mere knowledge.* He can avoid the tragic "hybrid"—that strange fusion of pride, insolence and arrogance which too often marks the mind of high intelligence and no religion. The wisdom of the mind at home in both religion and the liberal arts worships not knowledge, as so much of the modern world has done, but the object of knowledge, which is truth. It knows that our culture—all that we now are—is an infinitely fragile heritage which must be nurtured and warmed in hearts which have the glow and power of religion. The relationship between these two must be close and warm and mutually emphatic. The goal of all liberal arts education is to produce the informed, independent and critical mind. It says that living is understanding, and it has never been more clearly expressed than by the man who was trained at Tarsus: "Prove all things; hold fast that which is good."

We thank God for all the achievements in evangelical higher education. We have a solid foundation in the Holy Faith upon which we can build for the future. Let us raise our eyes to the larger unfinished task which is ours in this changing world. In the decades immediately before us the Church, more than any other part of our society, has the right and the duty to concern itself with liberal arts education that the world of tomorrow may have a leadership truly Christian and capable of translating the Gospel into every aspect of human society.



The Bells Are Telling

● TAYLOR UNIVERSITY, Upland, Ind., at a special session awarded contracts for the construction of a men's dormitory and food service center. This project is the first major step in a five million dollar development program. The dining center will offer facilities for 700 persons with a dinner room for an additional 100. The dormitory is expected to ease the present housing facilities, permitting a larger enrollment in the fall of 1958.

● BIBLE INSTITUTE OF LOS ANGELES, (Calif.) has broken ground for a new $3,000,000 campus in La Mirada, Calif. The ground-breaking ceremonies featured a sixty-voice choir and a seventy-five-piece band with special soloists and speakers. The first building to be erected in this campus development program is an all-purpose construction with an auditorium seating more than 800, class rooms and other features. Then will come the administration building to house the faculty offices and the radio ministry. Station KBBI are the call letters assigned for operation of the new FM radio station. Plans call for occupancy of the new buildings by September 1958.

● NORTHWESTERN COLLEGE, Minneapolis, Minn., saw 200 of its alumni come "home" for the tenth annual missionary conference. When Evangelist Merv Rosell, speaker for the conference and a Northwestern College alumnus, gave the invitation to "stand ready to die for Christ, if necessary, anywhere in the world," 165 men responded. Missionaries representing forty boards reported eye-witness accounts of such headline stories as the Auca massacre in Ecuador, the Mau Mau terror in Africa, the nationalistic trends of the Orient, and the war-breeding conflicts of the Middle East. Other features of the conference were an international smorgasboard with foods from many foreign lands, an alumni banquet, and displays and films from several missionary organizations.

● PHILADELPHIA (Pa.) BIBLE INSTITUTE recently held the second in a series of luncheon-programs designed to introduce and acquaint Philadelphians with the role the Institute plays in the Christian community, in its program for increased service to Greater Philadelphia and through its graduates to the world. The first program was for pastors and the second recognized the historic role women have played in Christian education. Dr. William Mierop, president, stated in his welcoming message that "women should not lose the concern for Christian education and the Christian upbringing of children that characterized the foundation upon which the education system of this country was built."

● FRIENDS UNIVERSITY, Wichita, Kans., is offering in the 1957 Summer School various professional and general education courses which may apply on Degree Elementary and Secondary Certificates. Special interest courses include Human Relations Workshop, Kindergarten Workshop and Child Development Laboratory. Friends Bible College, Haviland, Kans., will join with the University in offering three-hour credit courses at Quaker Ridge Friends Camp, Woodland Park, Colo., July 15 to August 2. "Life of Christ," "School and Society," "Psychology," and "Science" are courses offered.

● GOSHEN (Ind.) COLLEGE Seminary Graduating Class program had as speaker Dr. Paul Erb, editor of *Gospel Herald* Scottdale, Pa. Dean Harold S. Bender was chairman of the program, which included an invocation by President Paul Mininger.

● PACIFIC BIBLE SEMINARY, Long Beach, Calif., under leadership of President Kenneth A. Stewart, is at work on a planned program of expansion and development. Additional courses are to be offered in the Bible and related subjects, with liberal arts courses included only where it is felt the Christian approach is imperative. Other basis liberal arts courses will be taken by students at nearby Long Beach State College or Long Beach City College. Enrollment this year includes students from fourteen states and three foreign countries. Long-range building plans assure adequate buildings for a student body of about 400. New dormitory and dining facilities are expected to be available for summer school in 1958.

● BETHEL COLLEGE, Mishawaka, Ind., graduated fifty-three seniors this year—thirty-six for B.S. in Education; eight for A.B.; five, B.S. in Theology; two, B.S. in Nursing, and two, Bible diplomas. A record budget of $103,500 was passed by the Board of Directors for operational expenses. President W. I. Goodman reports marked growth of the college during the past decade: Student enrollment increased from 93 to 310; the curriculum has been expanded to offer four Bachelor of Science degrees in addition to Bachelor of Arts degrees and Bible diplomas already offered, and a number of buildings have been added to the original housing.

● WHEATON (Ill.) COLLEGE, during the first week in June, was the scene of commencement and baccalaureate exercises, plus alumnal gatherings. A band concert, parade of reunion classes, glee club concert and alumni banquet were highlights. Also, the cornerstone of a new infirmary was laid.

● GORDON COLLEGE AND DIVINITY SCHOOL, Beverly Farms, Mass., Alumni Association named Dr. Merrill C. Tenney, professor of Bible and theology and dean of the Graduate School at Wheaton (Ill.) College, "Alumnus of the Year" at an all-Gordon banquet. Dr. Tenney was cited for "his basic faithfulness to the God of the Word and the Word of God," for his outstanding scholarship and lucid transmission of its issue to his Christian brethren, and for important contributions to the evangelical cause. More than 600 Gordon alumni were present.

● TABOR COLLEGE, Hillsboro, Kans., has received two important gifts—a 160-acre tract of fertile farm land and a new automobile. The college is to take possession of the farm land immediately with one-third of this year's crops going to the school. A "booster banquet" was held recently as the first step in a funds drive for a proposed gymnasium-auditorium-student center building. The first summer school session at Tabor started June 3; the second will begin June 24, and the final one July 15. Students may earn three hours credit during each three-week term.

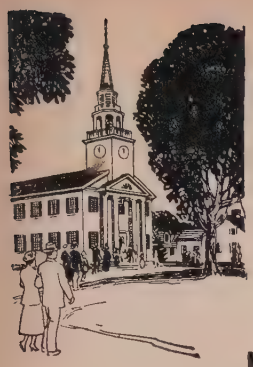
● KENTUCKY CHRISTIAN COLLEGE, Grayson, Ky., had as commencement speaker Leonard Wymore, editor of *The Lookout*, a weekly magazine for young people and adults published by the Standard Publishing Foundation. The annual baccalaureate sermon was delivered by Fred Dunn, minister of the Sixth Avenue Church of Christ, Huntington, West. Va.

● FORT WAYNE BIBLE COLLEGE, Fort Wayne, Ind., is in the midst of a development program launched by the college administration. A new library is a definite part of this project, thanks to the efforts of students who conducted what they call "Operation L." On an announced day, all classes were dismissed, and the students hired themselves out to earn as much money in one day as possible. Residents of the city called on students to do odd jobs around their homes, and several business places cooperated. A filling station turned over its car wash facilities, and an automobile dealer hired the students to pick up and deliver cars for servicing, and other businesses donated funds. The students' efforts were rewarded when the day's tally showed over $1,460 toward the proposed library.

● WESLEYAN METHODIST COLLEGE, Central, S. Car., was recently approved by the State Department of Education of the State of South Carolina as a four year College for Teacher Education. The Education Department is set up in the Bible College Division which is accredited by the Accrediting Association of Bible Institutes and Bible Colleges. Practice teaching will be done in nearby public schools.

● TRINITY SEMINARY AND BIBLE COLLEGE, Chicago, Ill., having just completed one of the finest years in its sixty year history, antici-

(Continued on page 29)



Evangelical Schools and Colleges

Affiliated With the NAE

ALABAMA

* **SOUTHEASTERN BIBLE COLLEGE,** Birmingham, Interdenominational, Bible Institute.

ARIZONA

NOGALES BIBLE SCHOOL, Nogales, Free Methodist, Bible Institute.

ARKANSAS

JOHN BROWN UNIVERSITY, Siloam Springs, Interdenominational, Liberal Arts, Technical, Theological.

* **SOUTH CENTRAL BIBLE COLLEGE,** Hot Springs, Assemblies of God, Bible College, Junior College.

CALIFORNIA

CALIFORNIA OPEN BIBLE INSTITUTE, Pasadena, Open Bible, Bible Institute.

FULLER THEOLOGICAL SEMINARY, Pasadena, Interdenominational, Theological.

* **BETHANY BIBLE COLLEGE,** Santa Cruz, Assemblies of God, Bible College.

* **LIFE BIBLE COLLEGE,** Los Angeles, Four Square Gospel, Bible College.

LOS ANGELES PACIFIC COLLEGE, Los Angeles, Free Methodist, Junior College, High School.

MONTE VISTA CHRISTIAN SCHOOL, Watsonville, Assemblies of God, High School.

* **PACIFIC BIBLE COLLEGE,** Azusa, Holiness, Bible College.

* **PACIFIC BIBLE INSTITUTE,** Fresno, Mennonite Brethren, Bible College, Liberal Arts.

PILGRIM EVANGELISTIC INSTITUTE, El Monte, Pilgrim Holiness, High School, Bible Institute.

* **SAN FRANCISCO BAPTIST BIBLE COLLEGE,** San Francisco, Baptist, Bible College, Liberal Arts.

* **SOUTHERN CALIFORNIA BIBLE COLLEGE,** Costa Mesa, Assemblies of God, Bible College, Liberal Arts.

UPLAND COLLEGE, Upland, Brethren in Christ, Liberal Arts, High School.

FLORIDA

HAMPDEN DU BOSE ACADEMY, Zellwood, Interdenominational, Christian Preparatory School.

SOUTHEASTERN BIBLE INSTITUTE, Lakeland, Assemblies of God, Bible Institute.

* **ST. PETERSBURG BIBLE INSTITUTE,** St. Petersburg, Open Bible, Bible Institute.

GEORGIA

* **ATLANTA BIBLE INSTITUTE,** Atlanta, Independent, Bible Institute.

EMMANUEL COLLEGE, Franklin Springs, Pentecostal Holiness, Junior College.

* **TOCCOA FALLS INSTITUTE,** Toccoa Falls Christian and Missionary Alliance, Bible Institute, Bible College.

IDAHO

GREENLEAF ACADEMY, Greenleaf, Friends, High School.

ILLINOIS

CHICAGO BIBLE COLLEGE, Chicago, Interdenominational, Bible College.

* **GREAT LAKES BIBLE INSTITUTE,** Zion, Assemblies of God, Bible Institute.

GREENVILLE COLLEGE, Greenville, Free Methodist, Liberal Arts.

TRINITY SEMINARY AND BIBLE COLLEGE, Chicago, Evangelical Free Church, Theological, Bible College.

WHEATON COLLEGE, Wheaton, Interdenominational, Liberal Arts.

INDIANA

BETHEL COLLEGE, Mishawaka, United Missionary Church, Junior Bible College.

* **FORT WAYNE BIBLE COLLEGE,** Fort Wayne, Missionary Church Association, Bible College.

HUNTINGTON COLLEGE, Huntington, United Brethren, Liberal Arts, Theological.

MARION COLLEGE, Marion, Wesleyan Methodist, Liberal Arts, Theological.

IOWA

* **CHICAGO EVANGELISTIC INSTITUTE,** University Park, Interdenominational, Bible College.

* **OPEN BIBLE INSTITUTE,** Des Moines, Open Bible, Bible Institute.

KANSAS

CENTRAL COLLEGE, McPherson, Free Methodist, Junior College.

MILTONVALE WESLEYAN COLLEGE, Miltonvale, Wesleyan Methodist, Liberal Arts, Theological.

TABOR COLLEGE, Hillsboro, Mennonite Brethren, Junior College.

KENTUCKY

ASBURY COLLEGE, Wilmore, Interdenominational, Liberal Arts.

ASBURY THEOLOGICAL SEMINARY, Wilmore, Interdenominational, Theological.

JOHN WESLEY SEMINARY FOUNDATION, Wilmore, Free Methodist, Theological.

* **KENTUCKY MOUNTAIN BIBLE INSTITUTE,** Lawson, Bible Institute, High School.

PENIEL BIBLE INSTITUTE, Stanton, Assemblies of God, Bible Institute.

MASSACHUSETTS

GORDON COLLEGE OF THEOLOGY AND MISSIONS, Boston, Independent, Theological, Liberal Arts.

* **NEW ENGLAND SCHOOL OF THEOLOGY,** Brookline, Advent Christian, Bible College.

* **NEW ENGLAND BIBLE INSTITUTE,** Framingham, Assemblies of God, Bible Institute.

MICHIGAN

OWOSSO BIBLE COLLEGE, Owosso, Pilgrim Holiness, Bible College.

SPRING ARBOR JUNIOR COLLEGE, Spring Arbor, Free Methodist, Junior College, High School.

MINNESOTA

NORTHWESTERN COLLEGE, Minneapolis, Interdenominational, Liberal Arts.

MISSOURI

* **CENTRAL BIBLE INSTITUTE,** Springfield, Assemblies of God, Bible Institute.

EVANGEL COLLEGE, Springfield, Assemblies of God, Liberal Arts.

MONTANA

MONTANA INSTITUTE OF BIBLE, Billings, Interdenominational, Bible Institute.

NEBRASKA

* **GRACE BIBLE INSTITUTE,** Omaha, Mennonite, Bible College.

NEW YORK

ELIM BIBLE INSTITUTE, Lima, EMA, Bible Institute.

HOUGHTON COLLEGE, Houghton, Wesleyan Methodist, Liberal Arts.

ROBERTS WESLEYAN COLLEGE, North Chili, Free Methodist, Liberal Arts, High School.

NORTH CAROLINA

PILGRIM BIBLE COLLEGE, Kernerville, Pilgrim Holiness, Bible Institute.

NORTH DAKOTA

NORTHWEST BIBLE AND MUSIC ACADEMY, Minot, Church of God (C), Bible Institute.

OHIO

CIRCLEVILLE BIBLE COLLEGE, Circleville, Church of Christ in Christian Union, Bible College.

DAYTON BIBLE INSTITUTE, Dayton, Open Bible, Bible Institute.

GOD'S BIBLE SCHOOL, Cincinnati, Interdenominational, Liberal Arts, Theological, Bible Institute, High School.

* **MALONE COLLEGE,** Canton, Friends, Bible College.

OKLAHOMA

SOUTHWESTERN PENTECOSTAL HOLINESS COLLEGE, Oklahoma City Pentecostal Holiness, Junior College, Bible Institute.

OREGON

* **BIBLE STANDARD TRAINING INSTITUTE,** Eugene, Open Bible, Bible Institute.

CASCADE COLLEGE, Portland, Interdenominational, Liberal Arts.

CANYONVILLE BIBLE ACADEMY, Canyonville, Assemblies of God, High School.

GEORGE FOX COLLEGE, Newberg, Friends, Liberal Arts.

* **MULTNOMAH SCHOOL OF THE BIBLE,** Portland, Interdenominational, Bible Institute.

POWELLHURST COLLEGE AND BIBLE INSTITUTE, Portland, Interdenominational, Junior College, Bible Institute.

SALEM COLLEGE AND ACADEMY, Salem, Independent, Junior College.

WESTERN CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY, Portland, Baptist, Theological.

WESTERN EVANGELICAL SEMINARY, Portland, Interdenominational, Theological.

PENNSYLVANIA

* **ALLENTOWN BIBLE INSTITUTE,** Allentown, Pilgrim Holiness, High School, Theological.

EASTERN BIBLE INSTITUTE, Green Lane, Assemblies of God, Bible Institute.

GENEVA COLLEGE, Beaver Falls, Reformed Presbyterian, Liberal Arts.

MESSIAH COLLEGE, Grantham, Brethren in Christ, Bible College, Liberal Arts.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Reformed Presbyterian, Theological.

RHODE ISLAND

* **PROVIDENCE-BARRINGTON COLLEGE,** Providence, Interdenominational, Bible College.

SOUTH CAROLINA

* **COLUMBIA BIBLE COLLEGE,** Columbia, Interdenominational, Bible College.

WESLEYAN METHODIST COLLEGE, Central Wesleyan Methodist, Junior College, Bible Institute.

SOUTH DAKOTA

WESSINGTON SPRINGS COLLEGE, Wessington Springs, Free Methodist, Junior College.

TENNESSEE

FREE WILL BAPTIST COLLEGE, Nashville, Free Will Baptist, Bible College.

* **LEE COLLEGE,** Cleveland, Church of God (C), High School, Bible Institute, Junior College.

* **TENNESSEE TEMPLE BIBLE SCHOOL,** Chattanooga, Baptist, Liberal Arts, Bible College, Theological.

TEXAS

INTERNATIONAL BIBLE COLLEGE, San Antonio, Interdenominational, Bible College.

* **SOUTHWESTERN BIBLE INSTITUTE,** Waxahachie, Assemblies of God, High School, Junior College, Bible College, Bible Institute.

WASHINGTON

NORTHWEST BIBLE COLLEGE, Seattle, Assemblies of God, Bible College.

SEATTLE-PACIFIC COLLEGE, Seattle, Free Methodist, Liberal Arts.

WEST VIRGINIA

* **WEST VIRGINIA BIBLE COLLEGE,** Fairmont, Interdenominational, Bible College.

CANADA

EMMANUEL BIBLE SCHOOL, Kitchener, Ontario, United Mission Church, Bible College.

INTERNATIONAL BIBLE COLLEGE, Estevan, Saskatchewan, Church of God (C), Bible Institute.

LORNE PARK COLLEGE, Port Credit, Ontario, Free Methodist, Junior College, Bible Institute.

MOOSE JAW BIBLE COLLEGE, Moose Jaw, Saskatchewan, Free Methodist, Bible Institute.

WINNIPEG BIBLE COLLEGE, Winnipeg, Manitoba, Mennonite Brethren, Bible College.

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* Schools are members of the North American Association of Bible Institutes and Bible Colleges.

COMMISSION ON EDUCATION, NATIONAL ASSOCIATION OF EVANGELICALS

Budget Cuts

With the Congressional budget-cutting stampede roaring along at full tilt, it was obvious that the Administration was extremely worried that some of its pet projects, to say nothing of its regular operations, would get trampled into the ground. It is certainly unlikely that any administration will again set the spur to the budgetary roundup with such a free rein, at least for a long time to come.

Some of the programs which the administration was trying to save from the scramble are of interest to evangelicals.

Federal aid to school construction (H.R. 1) is one of these. In addition to roadblocks which accomplished its defeat last year, this piece of legislation was facing impassioned Congressional opposition to new spending. The school building program would cost $2 billion over a period of five years.

Last year the aid to education bill was unable to survive the division caused by the addition of the Powell anti-segregation amendment. Southern Congressmen who would have welcomed federally-helped school building were unalterably opposed to the provision that such aid would go only to states with integrated schools. There is no indication that the situation would be changed this year, unless some kind of civil rights legislation is passed which would knock down the arguments for the insertion of the Powell amendment.

Evangelicals were glad to note Congress riding herd closely on the State Department's representation allowance —more than once referred to as the "whiskey allowance." State Department officials have consistently refused to make public the per cent of this fund which is used for the purchase of alcoholic beverages in the course of conducting diplomatic relations.

This year the Department requested $1,200,000 for the fund. But the House was not convinced. It slashed the whole fund in half leaving $600,000. Whether the Senate would restore part of that amount was the next question. But there were hopes that the State Department would yet agree to separating the amount for alcoholic beverages from the rest of this fund.

Meanwhile Congress was tightening in on the overseas program of the U. S. Information Agency ostensibly because it had failed to show the necessity of the funds requested. But behind the scenes it was universally recognized that this was an intentional hobble on "modern republicanism" personified by the agency chief, Arthur Larson. There were both Republicans and Democrats who were eager to shorten the agency's tether on this score alone.

At the same time Postmaster General Summerfield was insisting that the Post Office be given its full request of funds to keep the mails running, and that the whole system be put on a pay-its-way basis. When Congress indicated that it would cut into postal requests the Post Office responded by threatening cuts in mail service.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

One of the proposed cuts would have been in third class mail—often used by non-profit and religious organizations. There were immediate responses from various parts of the country, requesting that the service be continued. The Post Office relented but meanwhile the Congress took under consideration a bill to raise the fees for third class mailings. However, there was still good news for non-profit and religious organizations — their fees would not be raised by the bills being considered.

Freedom Before Recognition

Dr. Clyde W. Taylor, NAE Secretary of Public Affairs, asked the U. S. State Department to require assurances of religious freedom from the new Colombian government before granting diplomatic recognition. The Colombian government made official request for recognition shortly after taking office.

Dr. Taylor's request covered five specific points:

1) Reopening of the Catholic "mission territories to Protestant religious and educational work.
2) Freedom of press and radio for non-Catholics.
3) The right to import non-Catholic religious books.
4) Lifting of legal restrictions and delays on the building of Protestant churches.
5) Restoration of general residence privileges to Americans to engage in religious and educational activities.

It was known in Washington that the NAE request was getting serious consideration at the State Department and that the U. S. government covered, in general terms at least, the same points in communications with the Colombian government prior to the granting of recognition.

Meanwhile it was generally expected in Washington that the Colombian ambassador of the Rojas government, Dr. Francisco Urrutia Holguin, would be replaced.

Colombian Upset

The Humpty-Dumpty tumbles of Latin America presidencies are too frequent to be surprising. Observation also shows that neither the king's horses nor the king's men are able to patch up the fallen presidents and restore them to office. But the king's horses together with the Church's men are usually the main factors in setting a new Humpty on the political wall.

This has been the case in Colombia, whose people had become increasingly tense under the dictatorial restrictions imposed by President Rojas Pinilla. The restlessness, suppressed for many months, finally erupted when Rojas took steps toward retaining the presidency until 1962. First came indications that the Roman Church was withdrawing its support of Rojas, and that Church support for Dr. Guillermo Leon Valencia as Colombia's next president had been cleared by the Vatican.

Dr. Leon Valencia was then subjected to house arrest by Rojas troops. This led to student demonstrations which the Colombian army tried to suppress. General strikes followed. There were scores of deaths, as a result of police and troop actions.

One observer of Colombian affairs told diplomatic officials in Washington that they could expect the Rojas government to fall as soon as the Catholic hierarchy charged it with these deaths. This prediction proved well founded. General Rojas resigned the presidency on May 10, just a few hours after a prominent Catholic prelate had charged the "murders" to the Rojas regime.

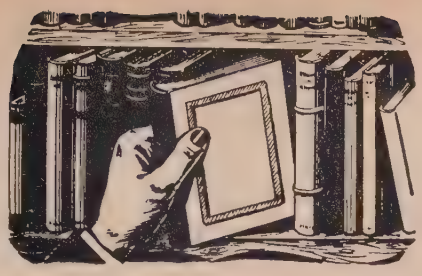
A military junta was announced by the outgoing Rojas. It took charge of the country immediately. Many of the civil restrictions were lifted, and assurances were made that general elections would be held in 1958.

Meanwhile Dr. Leon Valencia looked optimistically toward the elections and assured reporters that the future of the country looked bright. American newspapers generally welcomed the new state of affairs in Colombia. The *New York Times* rejoiced that the Colombians, who had learned the hard way, were not profiting from their sad experience of the past decade. The *Christian Science Monitor* likewise reacted with optimism to the Colombian turn of affairs.

The reactions of evangelicals was not so immediate. Yet it was recognized that things could not get much worse by way of restrictions on Protestants.

The fact is that the Roman Church played the leading role in the fall of the Rojas government. Likewise the support of the Church may be a very important factor in the rise of Leon Valencia to the Colombian presidency. All of this will undoubtedly be tallied into an account of political credits which the Catholic Church can be expected to draw on heavily from time to time, once the new government is installed as manager.

The only hope of real freedom for the Protestant minority in Colombia is that the Catholic hierarchy may yet come to see the desirability of such measures. Such a policy, while it would be out of line with the usual Catholic position in predominantly Catholic countries, would undoubtedly have its advantages—even to the Catholic Church.



BOOK SHELF

Conducted By

ARNOLD D. EHLERT

"An Historian's Approach to Religion." Arnold Toynbee. ix, 318 pp. Oxford. $5.00.

This book represents one of the results of long years of study on the part of the author in the field of general history. He has summarized his 10-volume *Study of History* in two volumes, and now this volume gives his deliberations on religion acquired in connection with his colossal work. It is based on the Gifford lectures at the University of Edinburgh delivered in 1952 and 1953. Already two schools of thought in regard to this and the larger work have arisen. It looks as though this is one of the most discussed books of the year. Scholarly reviews of it can be found in the journals and newspaper columns. Only a few observations can be made here.

Part I is devoted to tracing the history of religions from the earliest times. Out of the earlier religions only six remain in force today, three Judaic and three Buddhistic. Toynbee gets himself into trouble with his attitude toward the Jews. He attacks the idea that any religious group has any grounds for believing that "a *unique* and *final* revelation has been given to *my* people in *my* time on *my* satellite of *my* sun of *my* galaxy" (p. 135, italics his). Judaism is accused of a "formidable enhancement of self-centredness . . . inherent in the belief that there is a 'Chosen People' and that I and my fellow-tribesmen are It" (p. 13).

Toynbee seems to believe that religion is the most important consideration for mankind, but just what religion is not so clear. He is not sure how "the spiritual light reaches, or is reached by, us. Yet, whether it comes to us by discovery or by intuition or by revelation, and whether it is abiding or transitory, it is a matter of indisputable historical fact that it shines in all the higher religions, and it is also clear that this light in them has been the cause of their historic success" (p. 265).

"The Prophet." Sholem Asch. Translated by Arthur Saul Super. 343 pp. Putnam. $4.00.

This is the fifth of a cycle of biblical novels by this well-known writer. The other four are *The Nazarene, The Apostle, Mary,* and *Moses*. This one features Isaiah, or as the jacket says, the "Second Isaiah." Conservative Bible students will raise their eyebrows to find an Isaiah ministering in Babylon in the time of Nabonidas and Cyprus, but there is more behind this than literary license. Some had hoped that Asch in this volume would rise to a real height which would truly put a capstone on the foundation of his other novels, but many who were elevated by the others will feel let down by this one. There is too much sensualism in this one, or at least it is not so refined as in *Mary*, for instance, if one finds it there, and the real center of the prophetic message, the servant song of the fifty-third chapter, is used in a less classic context than it deserves. It is of course exhausted in its meaning with the suffering of the nation. There is the Messianic hope presented in the book, but not with the brilliance of one who has found Him. The prophet is presented with too much weakness.

"Living Religions of the World." Frederic Spiegelberg. xii, 511 pp. Prentice-Hall. $6.75.

The first thing one wants to ask about a book on comparative religion is, What is the position and background of the author? Dr. Spiegelberg is Professor of Indian Culture at Stanford University, and has taught at Columbia University, Union Theological Seminary, Pacific School of Religion, and the University of California. He has spent six months on a Rockefeller scholarship in India and has visited half a dozen other far eastern countries. "The subject of the book," he writes in the preface, "is the nature of that religious impulse and what happens to it, under varying cultural conditions, as it solidifies into a creed" (p. vii).

The author deals with about fifteen religious systems. Before he gets around to them, however, he devotes a chapter to the philosophy of religion. He adopts the term Miracle of Being for his basic definition of "the residue of the inexplicable" (p. 3). The magnitude of the problem is modestly faced by our author in these words: "Religions are manifold and multiform. The more we know about them, the less we are able to state clearly their common denominator" (p. 8). He is obviously more at home in the other religions than in either Judaism or Christianity, for although he devotes brief chapters to both at the end of the book he misses the essential uniqueness of both. Of course he did not set out to systematize the various religions, but one looks for at least the mention of the element of salvation by faith in Christ in connection with Christianity. He has apparently done better with the others, because the chapter on Buddhism was checked with an ex-Buddhist and he said that it was a fair representation of that religion.

One significant feature of the book is a chapter on Manichaeism, which the author says tinctured early Christianity with some of its doctrines. In this chapter is published for the first time in English the 66th section of the *Panarion* of Epiphanius, which is the most important source of Manichaeism.

"Through Gates of Splendor." Elisabeth Elliot. 256 pp. Profusely illustrated. Harper. $3.75.

No happening in the recent history of modern missions has so challenged the Christian world as the martyrdom of five evangelical missionaries in the Ecuador jungle. Elisabeth Elliott, the widow of one of these heroes of the Cross, has put into undying prose the story of the adventure to penetrate the dread land of the Auca Indians with the Gospel. The planning of "Operation Auca," the stunning tragedy, and the unquenchable faith of those who still carry on constitute a missionary epic which every evangelical must read and pass on to others. This book will challenge young life to missionary service and arouse the churches to greater missionary zeal. We congratulate Harper & Brothers on this splendid contribution to the cause of evangelical Christian missions.

Cornell Capa-Magnum Photo; courtesy *Life*

ELISABETH ("Betty") ELLIOTT, author of the just-published story of the five martyred missionaries to the Auca Indians in South America, "Through Gates of Splendor." Betty is shown with her daughter Valerie in the Ecuador jungle outpost mission station Shell Mera.

"Faith, Reason, and Existence, an Introduction to Contemporary Philosophy of Religion." John A. Hutchison. viii, 306 pp. Oxford, $4.50.

For some time, there has been a need for a work in the philosophy of religion which would come to grips with the newer emphasis upon the roles of symbolism and language and of existentialism, in current philosophy. John A. Hutchison, for some time Professor of Religion in Williams College, and now of Columbia University, has sought to provide such a volume.

Dr. Hutchison adopts a frankly "existential" approach to his subject. Beginning with the active self, he declares his intention to validate the propositions of religious faith "by reference to the facts of human existence as they may be perceived in the active encounter of self and the world" (p. 32). He thus seeks to avoid the statement of the philosophic bearings of religion in mere propositional terms. He believes that both Faith and Reason can be understood (in themselves and in their mutual interrelations) most clearly in terms of the existential fact of human self-awareness or human self-transcendence.

The method of the work centers in the author's exposition of a series of the presuppositions which underlie contemporary philosophies. He shows that all systems operate upon the basis of some fundamental assumptions or "faith-principles," and draws the fangs of those who would insist that only religious systems take certain presuppositions for granted.

The application of this method to Christian thought leads the author to pursue the proposition that faith is primary, but that reason is an indispensable ingredient. He applies reason to the analysis of revelation, of history, of ethics, and of the relationships existing between religion and culture on the one hand and science on the other.

The conclusions, to which the existential approach and the application of the author's methods lead, are open to a wide degree of difference of opinion and evaluation. The indebtedness of the writer to Reinhold Niebuhr and Paul Tillich is evident throughout the book. His attitude toward the trustworthiness of Scriptures reflects the so-called "neo-orthodox" views of Brunner and Niebuhr. The concept of "myth" is brought in to relieve the reader of the necessity of accepting the Genesis account of the origin of man or of the Fall. Hutchison's view of the meaning of divine sovereignty (pp. 193f) seems to have been acquired from some source other than the Christian Scriptures, while such conceptions as eschatology and the last judgment are relegated to a place in which they are descriptive of events in world history, and in no wise related to individual destiny.

It must be stated in conclusion, that this volume raises many issues which are significant to any person who will understand his Christian faith in its relation to knowledge in general. This is done in a stimulating, often provocative, manner. One cannot, however, say that the author's conclusions are in any significant degree satisfactory. Beginning with a weakened and attenuated conception of Revelation, he is led to views concerning man and his destiny under God which are distinctly sub-Christian. It is to be regretted that such an able discussion of issues does not lead to more adequate positions.—*Harold B. Kuhn.*

"The Pilot Series in Literature, Book One." Alice Fenenga, Gertrude Haan, Beth Merizon. Illustrated by Dirk Gringhuis. xvi, 516 pp. Eerdmans. $5.50.

There is an expanding literature for Christian day schools, and this volume is a typical example of the high quality represented. This is the first of three literary readers designed for junior high school courses. Because these books are designed specifically for Christian students, instead of a mixed group, it is possible to be more direct and positive in presenting high moral quality. It is not necessary to select all material that is strictly Christian in its philosophy, but there must be a basic worth to the material to be included. There are eleven units with a number of selections in each. Questions and biographical sketches enliven the materials, and the illustrations are attractive.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE

RNS Photo

Huge New York Crusade Gives Promise of Revival

■ IN TWENTY SERVICES at Madison Square Garden, New York City, Evangelist Billy Graham has spoken to over 357,000 and recorded an estimated 12,148 decisions for Christ.

The regular Garden attendants keep shaking their heads and predict it won't last. But one thing has impressed them. The quiet orderly crowds are a far cry from the fight fans who usually throng to the fistic mecca. From beginning to end, the atmosphere in the Garden is that of a solemn and quiet worship service. There are few shouted "amens" or "hallelujahs." Dr. Graham says, "We want this to be a great cathedral. I want you to treat it as a place of worship. Come in and out of it as you would your church."

The Garden meetings are only a part of the huge operation. One Sunday afternoon Dr. Graham made an evangelistic appearance in Brooklyn. There a Norwegian Independence Day crowd of 40,000 persons thronged Leif Erickson Park to hear him. Mr. Graham moved from a patriotic theme to his preachment that repentance of sin and complete "surrender to Christ" is the sole road to salvation. Uplifted hands indicated many decisions.

On the preceding night, 2,000 university students were among an assemblage of 17,000 who came to Madison Square Garden to hear the evangelist preach. The meeting was designated as "College and University Night." Delegates from about 45 institutions, principally in the New York-New Jersey area, attended. About 200 cadets from the United States Military Academy at West Point were present as were groups from Yale and Cornell Universities and Towson, Md., State Teachers College.

In addition to the "decisions" made at the Garden, crusade officials say that decisions by telephone are increasing. Graham has described this "telephone ministry," an innovation in his crusades, as "one of the greatest spiritual ministries in New York." Although crusade officials said Mr. Graham preferred "personal decisions," those by telephone are considered just as meaningful.

The "telephone ministry" has received its main impetus from "Impact," produced nightly on WPIX, Channel 11, from 11:30 to 11:45, Mondays through Fridays for the duration of the crusade. During the program Mel Dibble, a Graham team member, encourages his viewers to call JUdson 2-1790 to discuss their spiritual problems with trained counselors. As soon as the program ends all fourteen telephones at campaign headquarters begin ringing and continue until 2 o'clock in the morning.

More than 1,500 Protestant churches in New York contribute an army of several thousand singers, ushers and counselors to assist the evangelist and his team in the meetings.

At the conclusion of his sermon, Mr. Graham asks his listeners to "come forward—quietly and prayerfully" to make "decisions for Christ." Hundreds of men, women and teen-agers from all parts of the huge arena slowly make their way to the front of the plant-banked platform where the evangelist stands with bowed head. Afterward there is an inquiry meeting where further instruction is given.

The Prayer Department of the Crusade reports no slackening in the number of Prayer Partners being recruited, either at home or in foreign countries. In the Metropolitan New York area alone, approximately 5,000 daily prayer groups are meeting in conjunction with the noon-time prayer broadcast, with an average attendance of approximately ten persons. Reports from individuals who are joining in the daily prayer program, but who are not affiliated with an organized prayer group, indicate that thousands more could be listed as regular prayer partners. Across America a similar response has been noted, and each day new reports reach the office from missionaries and native Christians in countries literally around the world who are praying for a Spirit-filled revival.

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Child Evangelism Plans Expansion

FRESNO, Calif.—Delegates to the seventh international conference of the Child Evangelism Fellowship here set as their goal for the coming year doubling of the organization's personnel and the number of places in which it will conduct work.

An adopted expansion program calls for fellowship groups in the 1,168 cities of the United States with populations of 10,000 or more.

Rev. Fred F. Ellis of Pacific Palisades, Calif., international director of the organization, said there are now about 650 city and county child evangelism fellowship directors in the country. Their aim is to form and develop Bible classes for children in private homes in their neighborhood.

Mr. Ellis asked that each volunteer teacher and director make himself re-

sponsible for bringing another teacher or director into the fellowship as part of the effort to double the program during the next year.

"We have the methods and materials with which to work," he said. "Now it is our responsibility to enlarge our work."

Rev. Riedar M. Kalland of Los Angeles estimated that 150,000 youngsters under 13 participated in child evangelism programs in eight western states last year.

Mr. Ellis explained that the fellowship teachings "are typical of the evangelical theology." He said the organization was founded about 21 years ago by the late J. Irvin Overholtzer, a Berkeley, Calif., minister. It publishes lesson materials and a monthly magazine and conducts leadership training classes.

Denominations

USA Presbyterians Membership Gain

PHILADELPHIA—(R N S)—Membership in the Presbyterian Church in the U. S. A. increased in 1956 by 73,362 to a record total of 2,809,603, it was reported by the denomination's headquarters here.

Additions by profession of faith or reaffirmation totaled 142,565 during the year. Church officials pointed out that membership statistics are based on the number of communicants in good standing and do not include infants or adherents.

Contributions to the Church last year amounted to $204,173,962, the largest in the history of the denomination. This was $23,371,376 more than the amount received in 1956. Of the total, $170,704,106 was used for local and denominational expenses, and $33,469,856 for benevolence causes.

The Church is organized nationally in 39 synods and 250 presbyteries. There are 8,658 local churches and 10,323 ordained ministers.

In 1706 the first presbytery of the Church was organized in Philadelphia, where the first General Assembly was held in 1789. It has met annually ever since.

Roman Catholics In Million Gain

NEW YORK — (R N S) — Roman Catholics in the United States and its territories now number 34,563,851, an increase of 989,834 in the past year, according to the *Official Catholic Directory* for 1957. Of this total, 177,500 were reported in Alaska and Hawaii.

The new total represents an increase of 9,295,678 or 36.8 per cent, over the 25,268,173 Catholics reported in 1947. There is now a Catholic population of 16,346,425 in 26 archdioceses, and 18,217,426 in 110 dioceses (including the Vicariate of Alaska). The erection of the new Diocese of Rockville Centre, New York, announced April 18, brings the number of dioceses to 111.

For the eleventh year in succession, the number of adult baptisms, or converts to Catholicism, topped the 100,000 mark. Converts numbered 141,525 in 1956, bringing the total in the last decade to 1,252,854. There were 1,246,173 infant baptisms during the year, an increase of 41,191 over 1955.

CMA Assembly Reports Record Contributions

CHARLOTTE, N. C. — Member churches and other supporting organizations of the Christian and Missionary Alliance contributed a record $3,718,668 for its work during 1956, it was reported to the alliance's 60th annual meeting here. This amount was an increase of $284,266 over 1955. Of the total, $2,299,586 was spent to support the Alliance's mission work.

President H. L. Turner of New York said that during last year the interdenominational agency had sent 103 new missionaries into 22 foreign fields. He reported the total number of active missionaries abroad to be 786. Mr. Turner noted there had been "serious and unavoidable upsets in our missionary work in Israel, Syria and Jordan, due to war threats." In New Guinea, he said, an uprising which took the lives of two Indonesian workers threatened to disrupt mission work there.

Rev. Le-van-Thai, president of the Evangelical Church of Viet Nam, was a featured speaker at the meeting. He praised the alliance for its work among his people. Visiting the United States for the first time, he spoke through a missionary translator who accompanied him from Viet Nam. The only Protestant group in Viet Nam, the alliance has 128 pastors there and 160 preaching places with 12,519 members in areas which are not dominated by the Communists. Mr. Thai said many of its churches were destroyed and its ministers killed during fighting between the French and Communist forces.

President Eisenhower, in a message of greeting to the delegates, said: "As you review the progress of the past year and make plans for the next, you are strengthened by the knowledge and inspired by the continuing service to God and neighbor."

The meeting was attended by more than 1,000 delegates from the United States and Canada.

Observe 25th Anniversary Of Open Bible Standard

DES MOINES, Ia.—The Open Bible Standard Churches will hold their twenty-fifth anniversary convention at their national headquarters here June 17-21. Rev. G. H. Montgomery, of Tulsa, Oklahoma, will be the convention speaker. Mr. Montgomery has served the Pentecostal Holiness church as superintendent of evangelism, administrator, and was for several years editor of the *Pentecostal Holiness Advocate*. He has written a number of books and is currently editor of *Abundant Life*.

According to Rev. R. Bryant Mitchell, general chairman of OBSC, this convention marks the twenty-fifth anniversary of their founding in Iowa. In the summer of 1932, under the leadership of Rev. John R. Richey, the Open Bible Evangelistic Association was organized with headquarters in Des Moines. At this first convention, twenty-one churches were represented. Now, twenty-five years later, the chairman reports that 250 churches and six foreign lands will be represented.

In 1935, the Iowa association amalgamated with the Bible Standard movement, with headquarters in Eu-

LATE NEWS AT PRESS TIME

● BUFFALO BIBLE INSTITUTE has announced a long-range building and expansion program to cost $2,000,000. The announcement came following a merger with the Buffalo Bible Conference which has extensive realty holdings in near-by Ebenezer.

● PAUL P. PETTICORD, president of the National Association of Evangelicals, was awarded the honorary degree of Doctor of Laws by Houghton College at recent Commencement exercises. Dr. Petticord delivered the Baccalaureate Address at Houghton this year.

● AMERICAN UNITARIANS, after a spirited debate, voted at their recent annual meeting in Boston to change the name of their 136-year-old official publication *The Christian Register* to *The Unitarian Register*. A most appropriate move!

● SEPARATION EMPHASIS will be minimized by the Independent Fundamental Churches of America in their future strategy, if the suggestion of IFCA Editor Ernest Pickering is followed. He proposes that the new emphasis be on IFCA's dispensational, premillennial system of Bible interpretation.

● SUMMER CONFERENCES of the National Sunday School Association have been announced for Maranatha Bible Conference Grounds, near North Platte, Neb., July 30-August 4 and Taylor University Campus, Upland, Ind., August 30-September 2.

● ARMED FORCES DAY will continue to be observed on Saturday instead of Sunday, as recently announced by USA government agencies. A furore greeted the change. Now Washington says it was all a mistake, due to a typists error in the office of the Joint Committee on Chaplains in the Pentagon.

● OKINAWA ISLAND, strategically located in the Orient 400 miles east of Shanghai, will get a new 100,000-watt radio transmitter. It will be operated by the Far East Broadcasting Company, which now owns three great transmitters in Manila. Another smaller station on Okinawa is to be beamed to the Ryukyus.

● ROMAN CATHOLIC pre-nuptial pacts cannot be legally enforced in Connecticut. A recent decision by Judge Charles H. House released Mrs. Edward J. McLaughlin, a Methodist, from rearing her children in the Roman Catholic faith, although she had signed an agreement to do so. The McLaughlins were separated last year.

A NOTE-BURNING in Chicago recently was the cause of great rejoicing on the part of Midwest Regional NAE officials. It marked the complete liquidation of the organization's indebtedness. In the photo (left to right): Board President, Rev. Arley L. Bragg; Treasurer, Rev. William C. Tapper and Executive Director, Rev. Charles J. Anderson.

gene, Oregon, and adopted the new name, Open Bible Standard Churches. The Bible Standard movement was originally founded by Rev. Fred Hornshuh in 1919.

The denomination has its own headquarters' building in Des Moines, Iowa, with a printing plant, national magazine, eight hundred ministers, evangelists, and missionaries.

Day services will be held at the First Church of the Open Bible. Evening services will be held at the Hoyt Sherman Auditorium.

Conservative Disciples Meet in Pittsburgh, Pa.

PITTSBURGH, Pa.—Some 2,000 persons from over the nation attended the 18th annual North American Christian Convention in the Soldiers and Sailors Memorial Hall here. The Convention is an independent, conservative Disciples of Christ organization.

The theme of the convention was, "Let There Be Light" and the major addresses had to do with "God in Nature," "God's Light in the Scriptures," "The Light of Redemption," "God's Light in Human Life," "The Eternal Light." Panel discussions of problems confronting the churches were well received.

Subjects discussed at conferences and workshops included how to preach more effectively, Christian journalism, religious radio and television, Bible school activities, Christian unity movements and evangelism.

Extra-convention activities were many and varied. Scores of exhibits presented the claims of educational, missionary, evangelistic and benevolent institutions. Breakfasts, luncheons and dinners for fellowship and discussion were well attended.

The Convention closed with a huge and impressive communion service.

Lester H. Ford, Convention president, presided at all the sessions. He is president of Midwest Christian College, Oklahoma City, Oklahoma.

Conservatives compose more than half of the constituency reported by the Disciples of Christ in government statistics. They have no relations with the National Council of Churches. Their schools and colleges enroll over 3,000 students studying for the Christian ministries. Their "independent missionaries" number over 400 and are to be found in all parts of the world.

Reuben L. Anderson, minister of First Christian Church, Long Beach, Calif., was elected NACC president for the ensuing year. The 1958 convention will be held in Portland, Ore.

United Action

Dr. Peterson Reelected Southwest Region Head

LOS ANGELES.—At the annual NAE Southwest Regional Board meeting, at the Fountain Avenue Baptist Church in Hollywood, Dr. I. Cedric Peterson was reelected chairman. Dr. Peterson is pastor of the Calvary Baptist Church in Whittier.

Other members of the Executive Committee who were reelected are: Rev. C. Victor Nyquist, First Vice Chairman (First Mission Covenant Church, Los Angeles); Dr. E. B. Hart, Second Vice Chairman (Immanuel Baptist Church, Pasadena); Dr. Robert N. Schaper, Secretary (Bethany Church, Sierra Madre); Rev. Ben A. Jennings, Chairman of Welfare Committee (First Missionary Church, Van Nuys); Dr. Earl Dorrance, Chairman of Social Action Committee (Supt. of Southern California Foursquare Churches).

Dr. Oscar R. Lowry, pastor of Lincoln Ave. Presbyterian Church, Pasadena, who has served faithfully as board treasurer, asked to be relieved of his post because of his recent serious illness. Dr. Arne Vick, pastor of Bethel Temple in Los Angeles, is the newly elected treasurer.

The construction committee is planning a recommendation that new committees be added in the areas of—World Relief, Radio and TV, Promotion and Public Relations, Women's Fellowships and Men's Fellowships.

Dr. Walter L. Penner continues his good work as Southwest Regional director.

Missions

New Missions Group Sees Splendid Growth

LOCK HAVEN, Pa.—The eighth Annual Meeting of the Christian Missionary Fellowship, conservative missionary enterprise among the Disciples of Christ, was held at First Church of Christ here May 6 and 7.

The Fellowship now has eight missionaries in the field with two more to go this summer. Six candidates for missionary service are in training. W. L. Thompson is president of the CMF.

Missions Communications Concern of Newest Board

CHICAGO—"Let's get our missionaries out of the jungle!" That is the slogan of Missionary Communication Service, one of the newest mission boards in the world. MCS envisions a world-wide radio communications network linking (1) Isolated missionaries with their own local base; (2) The various field networks with larger control stations in each continent; (3) Foreign operations with the U. S.

Three net control stations are already on the field or en route, while several outpost stations are operating in Peru and Bolivia. Other installations in South America, Africa, and New Guinea are awaiting the arrival of technicians or additional equipment.

"Our desire is to see every missionary reach other missionaries or contact headquarters through radio as quickly as we at home reach our telephone operator," said Jim Vaus, MCS president. Serving with Mr. Vaus on the MCS Board are Dr. V. Raymond Edman, president Wheaton College; William G. Nyman, secretary Wycliffe Bible Translators; Dr. Clyde W. Taylor, Secretary of Affairs National Association of Evangelicals, and Lorne C. Sanny, president The Navigators and a member of the Billy Graham Team.

Youth

Youth for Christ Winona Lake Meet

CHICAGO.—Marjory Saint, wife of missionary martyr Nate Saint, will speak at the Thirteenth Annual Youth for Christ Convention at Winona Lake, Indiana, June 30 to July 14, according to Dr. Ted W. Engstrom, president of Youth for Christ International. Mrs. Saint will be featured at the dedication service for teenagers on Saturday morning, July 13, in the great Billy Sunday Tabernacle. On Thursday afternoon July 11 there will be a special women's meeting with Mrs. Saint bringing the message. Nate Saint was one of the five missionaries slain by the Auca Indians in Ecuador on January 8, 1956. The story of the courageous missionary endeavors of these five missionaries and their deaths has moved hundreds of teenagers across America to volunteer to take their places on the mission fields of the world.

Jack Shuler, dynamic evangelist from Arcadia, California, and a favorite of teen-agers at the Winona Lake

YOUTH COMMISSION of the National Association of Evangelicals became the Youth Commission of the National Sunday School Association at Buffalo recently. At the formal transfer are seen (seated) Dr. George L. Ford of the NAE and Dr. Clate A. Risley of the NSSA, and (standing) members of the Commission (left to right) Rev. Tom Oschwald, treasurer; Rev. Gunnar Hoglund, chairman; Miss Joy Mackay, secretary and Rev. Dick Fulmer, vice-chairman.

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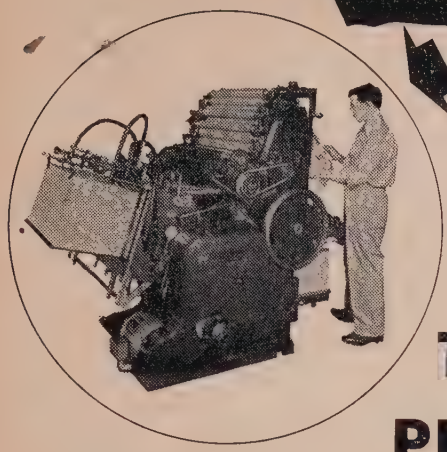

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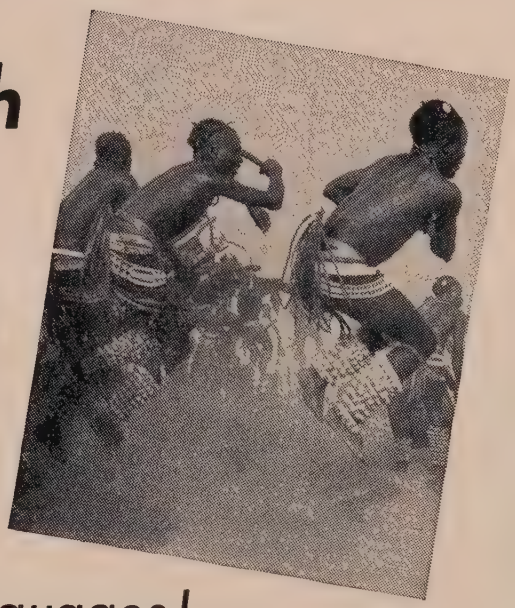

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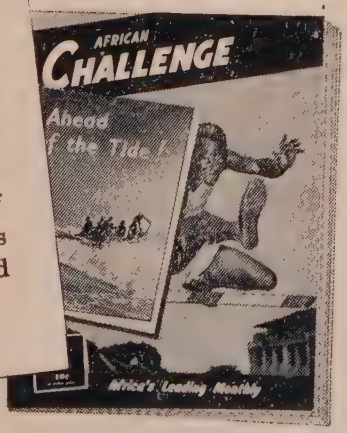

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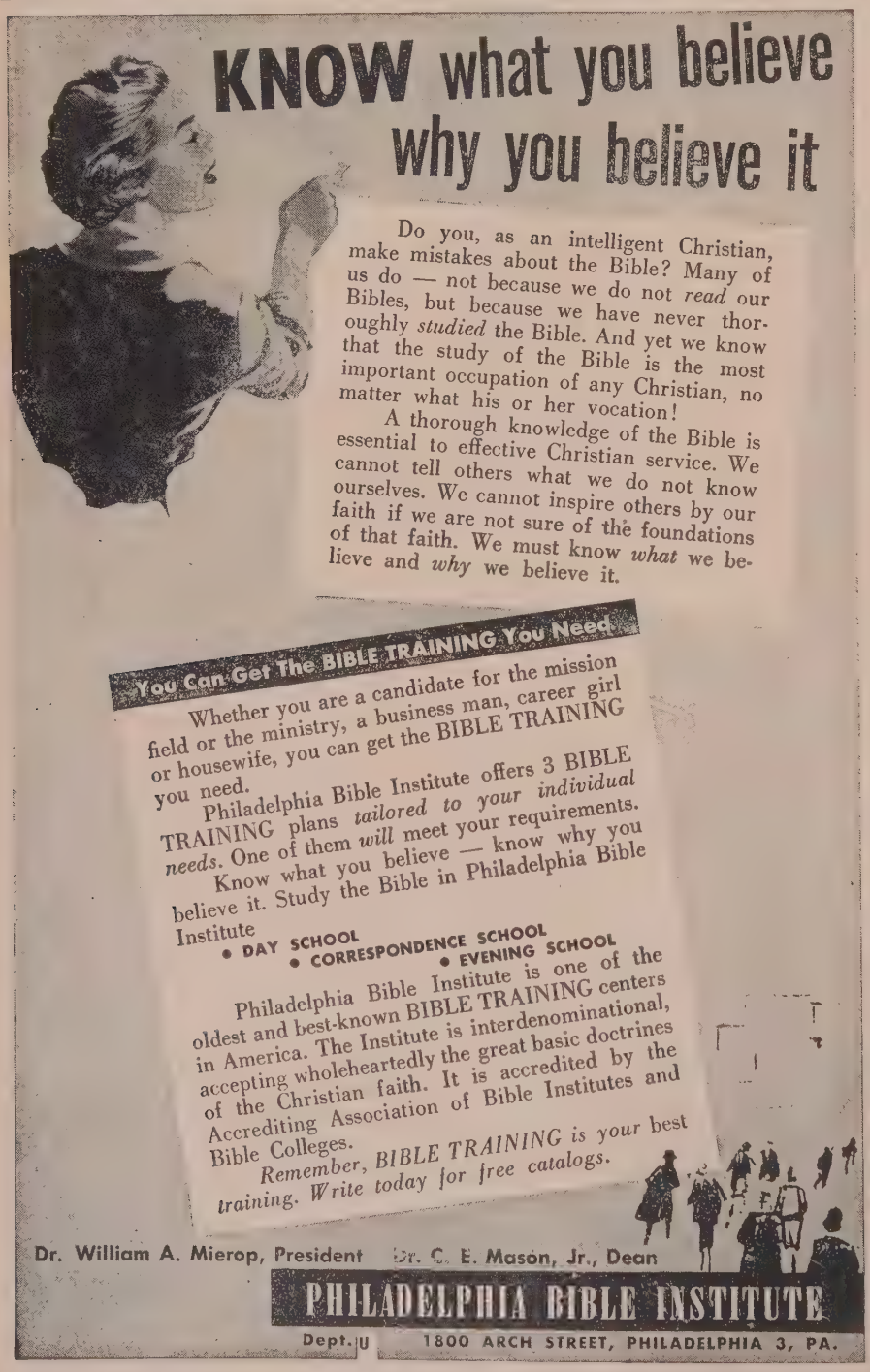
Convention, will speak on Friday, July 5, at the evening evangelistic service. Dr. Shuler comes from a family of preachers and is known for his dramatic presentation of well-known Bible themes.

Each year "special days" are set aside during the convention, such as Youth Guidance Day, Missionary Day, Convention Day, and Laymen's Day. The speaker for Laymen's Day this year is Mr. Stanley Tam of Lima, Ohio. Mr. Tam is a Christian business man who devotes much of his time to speaking to men's groups across the United States and Canada concerning proportionate giving. He is well known for his generous support of religious organizations from his business. Laymen's Day this year will be on Friday, July 5, and a large number of Christian business men are expected to attend.



Plans are being completed by Jim Wright, director of Youth for Christ International's counseling and followup department, for a ten day Seminar on Counseling and Personal Evangelism July 1 to 14. Speakers for the Seminar include Dr. Bob Cook, former president of YFCI, Dr. Clyde Narramore, Christian psychologist, Mr. Ben Weiss, Christian educator, Jack Hamilton, YFCI's Bible Club Director, and Jim Wright.

Christian Endeavor Hosts Go to Portland

COLUMBUS, Ohio.—Speakers for the mass meetings of the 44th International Christian Endeavor Convention to be held in Portland, Oregon, July 8-13 will be—

Rev. Earle W. Gates, president of the International Society of Christian Endeavor, who will give the keynote address the opening night for the more than three thousand delegates from throughout North America expected to attend.

Dr. Clyde W. Meadows, pastor of King Street United Brethren Church, Chambersburg, Pennsylvania, will speak Tuesday evening on evangelism.

Wednesday evening the emphasis will be placed on citizenship when Rev. Melvin M. Forney, general secretary of the Lord's Day Alliance of the United States, will speak.

With the theme of church loyalty Dr. Carlton C. Buck, minister of the First Christian Church, Fullerton, California, will bring the Thursday evening message. Dr. Buck has composed more than 150 sacred songs and has been a music instructor and director of orchestra for various Christian organizations.

At the great Fellowship Banquet on Friday evening the speaker will be Rev. Paul M. Nagano, one of the pastors of the Makiki Christian Church of Honolulu, Hawaii.

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, will challenge youth at the great closing service on Saturday night. A minister of the Gospel, editor, civic leader, novelist, and friend and leader of youth, Dr. Poling is known throughout the world.

Scores of conferences, luncheons, sight-seeing, and a Christian witness parade are among the many activities scheduled for the convention.

ASSEMBLIES

Summer Conference Season Is Opened for Navigators

COLORADO SPRINGS, Colo.—Nine conferences are scheduled by The Navigators for the summer season at Glen Eyrie near here.

The season opened with a Servicemen's Briefing May 17-24, on the theme "The Armor of God." A retreat for pastors and seminary students was held May 27.

Later conferences, June 7 through September 5, will be the Young Couples', Leadership, Navigator Missions, Collegiate, and two General Conferences. Rev. Robert P. Evans, field director of Greater Europe Mission, will speak to the Navigators Staff Conference, July 23-31. Among other

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speakers during the summer will be Dr. V. Raymond Edman, Rev. Richard C. Halverson, and Dr. Roy L. Laurin.

Three regional conferences will be held during the summer, featuring speakers of the Navigators staff. They are: Schroon Lake, New York, June 15-22; Forest Home, California, June 30-July 6; and Maranatha Conference Grounds, North Platte, Nebraska, August 13-18. A special memorial service during the Schroon Lake conference will be held for the founder of The Navigators, Dawson E. Trotman, who drowned there on June 18 last year.

Mount Hermon Conferences Appeal to Various Groups

MOUNT HERMON, Calif.—Summer conferences at Mount Hermon this year are many and varied, beginning in June and continuing into September. The following schedule includes a part of the conference opportunities which are offered:

June 17-23—High School. Outstanding among the speakers will be Donn Moomaw, former all-American football lineman at UCLA, who is completing his studies at Princeton this June and expects to go into the youth ministry.

June 30-July 7—Fuller Bible Conference. Rev. Dan Fuller, son of the famed radio preacher and a professor at Fuller Theological Seminary, will conduct a daily Bible Hour; Dr. Charles E. Fuller will speak at a specia radio rally on July 4, and music will be furnished by the Old Fashioned Revival Hour Quartet.

July 7-14—Missionary. Speakers will be representatives from many mission-minded groups, among them the following: International Students, Inc., Far Eastern Gospel Crusade, Orient Crusades, World Radio Missionary Fellowship, Inc., Campus Crusade, and Young Life Campaign.

July 28-August 3—Sunday School Leadership Training. Key speakers will be Dr. and Mrs. Harold Garner, Moody Bible Institute, Chicago, and Bible teacher will be Rev. Blaine Bishop, Calvary Baptist Church, Los Gatos.

August 18-25—Family. Programs are especially geared for each age level. Among the speakers will be Miss Eugenia Price, author and radio producer; Dr. Cary Weisiger, pastor of United Presbyterian Church, Lebanon, Pa., and Rev. Peter H. Eldersveld of "The Back to God Hour."

Radio-TV

Church Federation Wins Over Los Angeles Church

WASHINGTON, D. C.—(RNS)—The Federal Communications Commission rejected a petition from First Methodist church of Los Angeles asking for a public hearing on the action of Station KFAC in discontinuing a Sunday morning service which the congregation has sponsored since 1923.

In a letter to Dr. J. Richard Sneed, the church's pastor, the FCC said it had been informed by the KFAC management that the station was consulting with the Church Federation of Los Angeles to find a different re-

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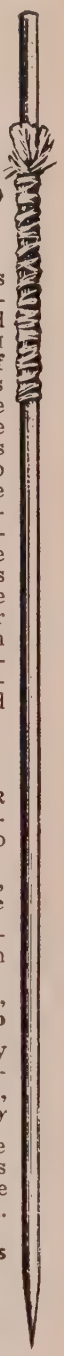

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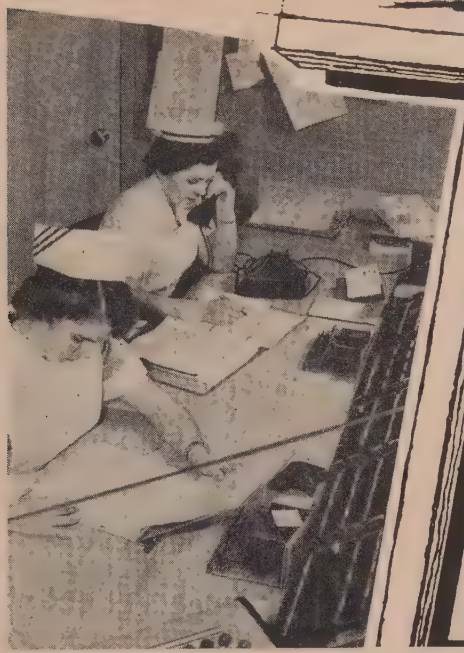

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ligious program to replace the Methodist service.

Therefore, the FCC said, it found no grounds for ordering a public hearing. The commission cited provisions of the Federal Communications Act and decisions of the federal courts which limit its power to control the specific programming of a radio station.

Dr. Sneed, in his complaint to the FCC, said that when the station notified the church on Feb. 15 that it could no longer purchase time for its Sunday morning services, it declared that "we are eliminating all religious programs and replacing them with musical programs."

Dr. Sneed claimed that the Methodist broadcast was the oldest, continuous religious broadcast on the American airwaves. He said the church had always purchased the time at regular commercial rates.

Religious TV Series Given Special Award

FORT WORTH—(BP)—"This Is the Answer," religious television series, has received a citation for "outstanding" film production in the 21st American Exhibition of Educational Radio and TV Programs.

Produced by the Southern Baptist Radio and Television Commission, the series of films was one of four award winners in the special interests category. The series features Christ's parables in modern-day settings.

public affairs

Clergymen Get Filth Magazines off Stands

ROXBORO, N. C.—(RNS)—Clergymen here were successful in getting a dozen magazines declared "obscene" removed from local newsstands.

Rev. Benjamin Berry, chairman of the Morals Committee of the Person County Ministerial Association, said newsstand operators removed the publications from sale upon being requested to do so, and agreed to keep all obscene literature from the stands in the future.

He said a committee comprising members of the ministers group, a representative of the Person County Parent-Teacher Council and Police Chief G. C. Robinson decided which magazines were objectionable.

Magazine Industry Against Obscenity

NEW YORK—(RNS)—A spokesman for the major magazine publishers and distributors in this country announced here the industry had launched a self-policing campaign against obscene publications on the nation's newsstands.

H. H. Oschay, chairman of the regulating committee of the Bureau of Independent Publishers, made the announcement in a letter to all members of the organization which includes 16 publishers 850 wholesalers and 110,000 retailers.

He said the campaign, which will continue indefinitely—"until there are no further complaints about objectionable material"—was decided upon

at a recent meeting of his committee.

Mr. Oschay said the committee, which has been in existence "quite a while," was originally created as a watchdog group for "prejudicial legislation" affecting magazines. Recently, he explained, its scope was broadened to give it authority to act on objectionable material.

He told bureau members he hoped the campaign would help the industry face or avert possible law enforcement action. Mr. Oschay estimated there were "about 50" objectionable publications on newsstands. But he said "the great majority of these" were not distributed by his organization.

Alcohol Major Factor In USA Crime Increase

WASHINGTON, D. C.—(RNS)—Six out of every ten arrests in the United States during the past year was related to alcohol, the Methodist Board of Temperance said here.

Citing FBI "Uniform Crime Reports" collected from police departments in 2,475 cities with a population of 2500 or more, the board said that 1,231,578 arrests resulted directly from alcoholic beverages. They were:

Drunkenness, 842,415; Disorderly Conduct, 241,167; Driving while Intoxicated, 104,925; and Liquor Law Violations, 43,471.

These arrests amounted to 59.47 per cent of the total number of 2,070,794 reported by the police departments.

"Alcohol has been a major contributing factor to the highest crime rate in the nation's history, playing a role in many thousand of other arrests for murder, manslaughter, rape, robbery and other serious offenses," said Dr. Caradine R. Hooton, general secretary of the board.

He also noted that liquor played a contributing role in the 20 per cent increase in juvenile delinquency (arrests under 18) reported by the FBI.

Commenting on the arrest of 6,489 children 17 or under for drunkenness Dr. Hooton said, "Don't blame the kids alone. What about the adults who sell them liquor, openly breaking the law?"

New Hybrid Religion In the Public Schools

WASHINGTON, D. C.—An official of the American Jewish Congress charged here that a "strange new hybrid religion" was evolving in the public schools.

Leo Pfeffer, director of the organization's Commission on Law and Social Action, defined this "new state religion" as a "faith of the lowest common denominator" with a "common denominator Deity." He said the "God of the Public School Religion" was not only "undefinable" but might not even be talked about.

In this connection he noted that the board of education in New Hyde Park, N. Y. had instructed teachers not to reply to a child's query about God or the Commandments but to "silently hand the child a printed card requesting the child's parents or clergymen to handle the matter."

He said the board issued the directive after it was resolved to post a "non-denominational Ten Commandments" on the school walls.

"I leave it to your imagination to picture what goes on in the mind of a child who, when he questions the teacher about the God he is urged to revere, is met with stony silence," Mr. Pfeffer observed.

Mr. Pfeffer also charged that the Public School Religion has its own "holy days and sacred festivals," its own hymns and its own prayers—the latter "composed by the public school authorities."

Christian Amendment Is Again in Congress

PITTSBURGH, Pa.—The Christian Amendment has been introduced in the 85th Congress by six members of the House of Representatives: Eugene Siler of Kentucky, James B. Utt of California; Wint Smith, William H. Avery,

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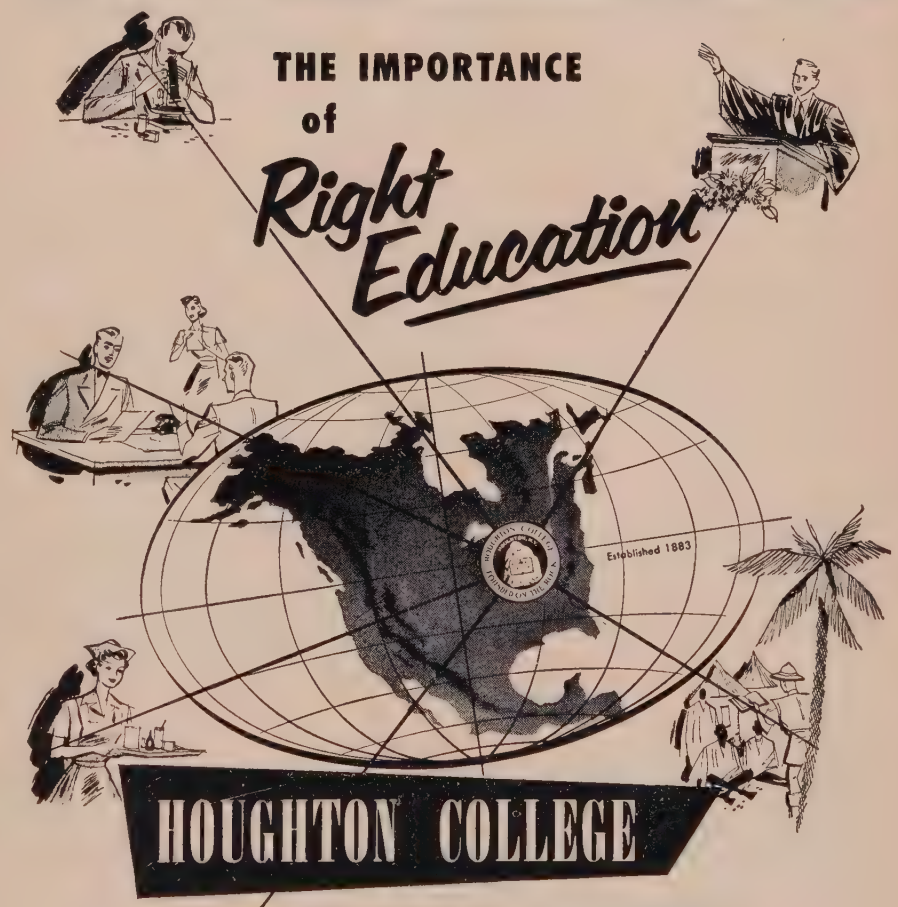

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Three sections make up the proposed Amendment. The first states that "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through Whom are bestowed the blessings of Almighty God."

Section 2 safeguards the rights guaranteed in the First Amendment. Section 3 makes provision for citizens whose religious scruples might prevent them from giving allegiance to the Constitution as amended.

The Christian Amendment bills have been referred to the Committee on the Judiciary of the House.

Seattle Stores to Close on Sundays

SEATTLE, Wash.—(RNS)—Climaxing efforts of church and labor groups over a six-month period, major grocery stores in Seattle and King County have been closed on Sundays, beginning May 12.

Conclusion of such an agreement by all chain and other major operators was announced by Spencer Crooks, chairman of the Sunday Observance Committee. He emphasized that the success of the move will depend on evidence by patrons, churches and unions that they approve of it.

Mr. Crooks also said that the increasing trend toward night openings of stores should give families more opportunity to get together once a week and attend church, relax and otherwise use the Sunday time as they choose.

In Tacoma, a Sunday observance committee was recently formed to push for Sunday closing of all grocery stores and meat markets. A spokesman for the committee said most big food chains and large independent operators have indicated a willingness to close on Sunday. He added there also were indications of support from automobile salesmen, building trade union representatives and gas station operators' organizations.

Church Loyalty Oath Upheld in California

SAN FRANCISCO — (RNS) — The California Supreme Court, in a 4-3 decision, upheld the constitutionality of a state law requiring a loyalty oath from churches and veterans as a condition for tax exemption.

Four churches challenged the law: First Methodist church of San Leandro, First Unitarian church of Berkeley, First Unitarian church of Los Angeles, and the People's Church of San Fernando Valley in Los Angeles County.

Lawrence Speiser, an attorney for the American Civil Liberties Union who helped fight the case for the churches and was himself one of the veterans involved, said the decision

would be appealed to the U.S.A. Supreme Court.

The majority opinion of the court held that the oath requirement did not violate constitutional rights to freedom of speech and religion.

"The First Amendment embraces two concepts, freedom to believe and freedom to act," it said. "The first is absolute, but in the nature of things the second cannot be. Conduct remains subject to regulation for the protection of society . . .

"The law is not a limitation on mere belief, but is a limitation on action—the advocacy of certain prescribed conduct."

The justices said the limitation was a "condtional one, imposed only if the tax exemption is sought."

"It is obvious, therefore, that by no standard can the infringement upon freedom of speech be deemed a substantial one," the decision said.

Kill Bill for Parochial Tuition Tax Exemption

MADISON, Wis.—(RNS)—The Wisconsin Assembly killed a bill which would have exempted from state income taxes tuition paid by parents for children enrolled in parochial or private schools. The vote was 49 to 47.

Neighboring Minnesota permits a $200 income tax credit for such tuition.

According to the state department of public instruction, Wisconsin now has 132,668 parochial school elementary pupils and 21,021 parochial high school students enrolled in public elementary schools and 157,169 in public high schools.

Church School Rides Are Illegal in Florida

FERNANDINA BEACH, Fla.—(RNS)—Transporting parochial school pupils in county school buses is illegal under Florida statutes, the Nassau County school board was told by the State Department of Education.

The ruling was sought in connection with use of county buses by parochial school pupils here.

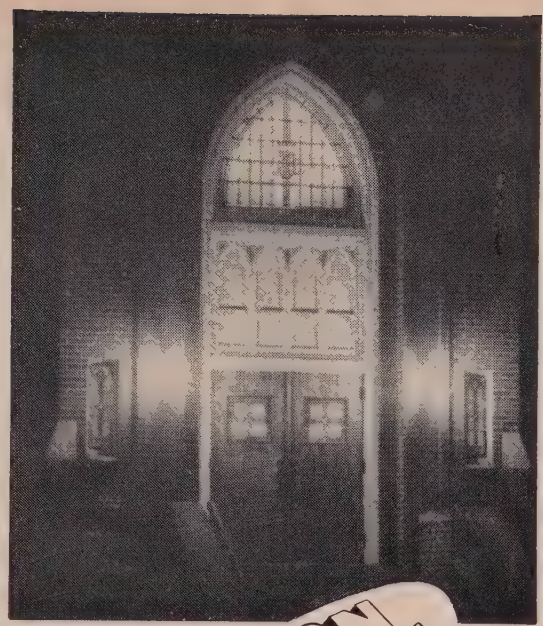
For years it has been the practice to pick up parochial pupils along with public school students and transport them to a public school where they got a bus for the church school.

Civil Liberties Spokesman Opposes Free Textbooks

SALEM, Ore.—(RNS)—A spokesman for the Oregon Civil Liberties Union argued before the House Education Committee here that the state is violating the constitution by furnishing free textbooks to private and parochial school students.

Judah Bierman, CLU chairman, testified on a bill, previously passed by the Senate, to make free textbooks available to all public, private and parochial schools in the state. The measure would repeal a law under which only schools meeting standards set by the Board of Education can qualify for free textbooks.

Mr. Bierman said the CLU takes the stand that separation of Church and State prohibits the state from furnishing free textbooks to parochial schools because it "is forbidden to make any law respecting an establishment of religion."



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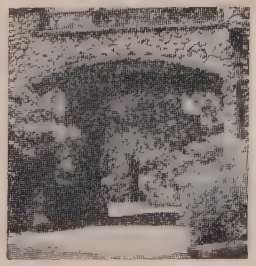

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DAR Asks "Christian Freedom" Promotion

WASHINGTON, D. C.—(RNS)—A resolution calling for a "crusade for Christian freedom" to combat the threat of international Communism was adopted by the Daughters of the American Revolution at their national convention here.

It affirmed the organization's "faith in divine guidance as the only means of safeguarding the nation against this evil threat."

The delegates acted after hearing a Rockville, Md., high school teacher urge a return to daily religious devotions in the public schools.

The teacher, Miss Kathryn Diggs, regent of the Mary Bartlett Chapter of the DAR here, told the convention that "if we don't get out and do something about the lack of religious training in the home and in the school the results will be devastating to what we have taught for many years."

She said that the Lord's Prayer is no longer said daily at the opening of the day in her school, as it was in former years, and there are no Bible readings permitted.

"Public opinion took this out of the schools and public opinion can put it back," Miss Diggs declared.

Reduced Postage Rate On Educational Matter

WASHINGTON, D. C.—(RNS)—Legislation to give religious and other non-profit organizations a reduced rate of four cents a pound on educational materials "exchanged" among them was introduced in Congress by Rep. Sharles O. Porter. (D.-Ore.)

The rate would apply to books, printed music, academic theses, bound volumes of periodicals, other library materials, films, filmstrips, slides, microfilms, sound recordings and catalogs, when mailed by a religious, educational or non-profit institution and addressed to another non-profit organization.

Mr. Porter said the proposed reduced rate would be applicable to all educational materials mailed by a church headquarters to member churches or exchanged between churches.

The present "book rate" for these materials is eight cents for the first pound and four cents for each additional pound. The proposed new rate would be four cents a pound and one cent for each additional pound.

education

New Lutheran Chapel at University of California

ST. LOUIS, Mo.—The dedication of the new and relocated Lutheran chapel at the University of California in Berkeley marks an important step in the general program of The Lutheran Church-Missouri Synod to keep its campus facilities abreast of the rapidly expanding state university facilities.

In Berkeley, Dr. Donald Deffner, and his collegiate flock designated the transition from the old to the new chapel as "the big changeover."

Few buildings converted to church use can match the checkered history of the "old" University Lutheran chapel. Dedicated November 2, 1947, as a church home for Lutheran students, it had previously been a temple for a pagan cult, Christian Science meeting, hall, a dance-hall where a murder and a suicide were committed, and, from 1930 to 1947, a non-denominational Church of Christ worship center. It has now been sold to a contractor who will raze it for the erection of an apartment house.

The changeover of the campus congregation to its new chapel follows the expansion program of the University of California campus. The chapel is on Berkeley's College avenue, with the uplifted cross on a pylon tower 69 feet above street level.

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First Graduates in New Baptist School

MINNEAPOLIS.—At its first graduation service May 27, the New Central Conservative Baptist Theological Seminary graduated six men with the degree of Bachelor of Divinity.

Speaker for the Commencement Exercise, which was held in the Fourth Baptist Church, was the Dean of the Seminary, Warren Vanhetloo. Speaker for the Baccalaureate Service, May 26, was Rev. Hugh T. Hall, executive secretary of the Minnesota Convention.

During its first year of existence CCBS enrolled a total of thirty-nine students.

A Ministers' Workshop was conducted by the Seminary of Minneapolis, with over 70 gathering for four lectures and discussions directed by the faculty.

Dancing Opposed in Wake Forest College

WINSTON-SALEM, N. C.—(RNS)—An action of the Wake Forest College trustees permitting dancing on the campus has led to threats of withdrawal of financial support for the school by individual churches. The college is a Southern Baptist institution.

In Asheville, N. C., members of the Patton Avenue Baptist church adopted a resolution opposing dancing "on the campus of any of our Baptist colleges." The resolution threatened to cut off financial support to any Baptist college which permits dancing.

Referring specifically to the policy change at Wake Forest, it called on "the president, the trustees and the leaders of our Baptist State Convention to take whatever measures are necessary to correct this situation at once."

The Asheville church said that "if such action is not taken after a reasonable length of time, we do hereby declare that we could no longer give financial support to this cause."

Texas Paves Way for New Junior Colleges

DALLAS—(BP)—Four Texas Baptist groups meeting here recently paved the way for establishment of two new junior colleges whose combined assets will total more than $6 million when they open.

One of the schools will be started in Dallas as a branch of Baylor University at Waco. The other will open in Houston as an independent institution and will be named Texas Baptist College.

Only final approval of the executive board of the Baptist General Convention of Texas is necessary before selecting building sites and beginning construction.

Each of the new schools will have at least a 100-acre campus, $1½ million in permanent endowment and the same in operating funds before it is opened. The Dallas school will be the first such extension of Baylor since 1917, when a dental college in Dallas was okayed.

Both institutions will probably be co-educational.

New Student Centers Being Opened by ISI

WASHINGTON, D. C.—Three new overseas student contact centers have been opened by International Students, Inc., since the first of the year—one here and the others in New York and Philadelphia. Purpose of these centers is to provide a rallying point for overseas students who wish to meet American Christians. The New York Center at 1472 Broadway is to be used in connection with the coming Billy Graham Crusade in Madison Square Garden. The Philadelphia Center at 3735 Walnut Street is adjacent to the campus of the University of Pennsylvania. The center here at 2311 Calvert Street serves as a reception and interview room for the thousands of overseas students who visit Washington annually.

It is expected that other contact centers will be opened in such key cities as Seattle, Los Angeles, Toronto, Miami and Detroit.

WORLD-WIDE

Bishop Dibelius Assails Soviet Zone Church Law

BERLIN—(RNS)—Dr. Otto Dibelius, chairman of the Council of the Evangelical Church in Germany (EKID), charged here that obstructive policies of Communist authorities have created "increasingly painful Church-State tensions" in the Soviet Zone.

Dr. Dibelius complained that last year "not a single new church could be built in the Berlin-Brandenburg area because of various obstructions."

Other specific charges made by Dr. Dibelius were:

East German parents are still being subjected to strong pressure to enroll their children for Communist-sponsor-

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ed youth dedication rites devised to supplant Christian Confirmation.

Financial obstructions have "entirely impoverished" the churches in East Germany.

Communist propaganda to discourage church membership has been intensified and is being carried on in "not always peaceful ways."

Australian Churches Invite Billy Graham

BRISBANE, Australia—The General Assembly of the Presbyterian Church in Queensland has been asked by its evangelism director to invite Evangelist Billy Graham to conduct a crusade in Australia "in the near future."

The proposal was made by Rev. H. H. G. Whitney, who became acquainted with Mr. Graham in England.

United Churches in India and Pakistan

ALLAHABAD, India — (R N S) — Plans for the merger of Anglican and Protestant Churches in Northern India and Pakistan now provide for separate United Churches in the two countries rather than one for both of them.

The decision was made by a negotiating committee here which said the revised plan will be discussed and voted upon by the seven Churches involved. The committee said discussions are expected to continue until 1960, and the two United Churches might be inaugurated in 1961.

The bodies contemplating union are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies; the Baptist Church in Northern India; the Church of the Brethren; and the Disciples of Christ.

African State of Ghana Welcomes Missionaries

NIGERIA, West Africa.—The newly independent African State of Ghana will welcome missionaries, Prime Minister Nkrumah told a press conference of 120 members of the world's newspapers and magazines. In a massed church service attended by the Duchess of Kent, Vice President Nixon and other foreign dignitaries Rev. C. G. Baeta, president of the Christian Council, said:

"Particularly at this time we would remember, with humble thanksgiving, that noble army of missionaries of the Gospel who, in selfless devotion, penetrated the deepest recesses of our land and of the lives of its people, bringing in the light of God, the light by which we now live; the men and women who, by kindling the fire of education and true enlightenment at such an early stage in our history, secured once for all that the vision of this day which we now celebrate, should never be lost . . . ."

On the eve of Independence, Prime Minister Nkrumah, in addressing over 35,000 people jammed into the polo grounds, silenced the wild cheering and called the people to silent prayer. He emphasized the need for everyone to recognize God's hand in the affairs of Ghana and the necessity for God's guidance concerning the future.

Personalia

C. T. Cook, editor of *The Christian* (London), accompanied by his wife, is covering the Billy Graham Crusade in New York City. He plans to return to Britain about June 25.

Don R. Falkenberg, international president of Bible Meditation League, is speaking at the Annual Conference of the Methodist Church in Cuba this month. He will visit mission stations in Cuba, Haiti and Jamaica before his return to the USA.

John Northcote Deck, of the South Seas Evangelical Mission, a pioneer medical missionary, died at the age of 82, last month. Dr. Deck was the first white man to cross Guadalcanal.

Wm. Radcliffe Allen, pastor of First Presbyterian Church, Ocean City, N. J. and Miss Mavis Anderson, National Sunday School Secretary of the Christian and Missionary Alliance. will headline the program of the Philadelphia Area S. S. Association at Keswick, N. J., June 21, 22.

Phyllis Woodruff Sapp, of Oklahoma City, Okla., won first prize in the Zondervan Publishing International Christian Fiction Contest, with her novel, "The Small Giant." Runner-up was Sallie Lee Bell, of New Orleans, with "The Barrier."

W. T. Purkhiser, president of Pasadena College, has resigned to join the faculty of Nazarene Theological Seminary as professor of English Bible.

Arthur F. Wesley, a bishop of the Methodist Church and former member of the faculty of Chicago Evangelistic Institute, will deliver the CEI commencement address this year.

I. V. Neprash, founder and director of the Russian Missionary Society, died recently at his home in Philadelphia. At one time Mr. Neprash was pastor of the First Baptist Church in Petrograd (Stalingrad).

Louis A. Smith has been elected president of Moose Jaw (Sask.) Bible College, a Free Methodist institution. Dr. Smith succeeds Principal W. D. Kinney.

Francis J. Uplegger, the oldest active alumnus of Concordia Theological Seminary, has been honored by his alma mater with the degree of Doctor of Divinity. Dr. Uplegger has been in charge of the Lutheran mission to the Apache Indians for twenty-one years.

Werner W. Schroeder, active Lutheran layman, recently received the Gutenberg Award of the Chicago Bible Society. Mr. Schroeder is vice-chairman of the Chicago Transit Authority and president of the Chicago Bar Association.

Robert Charles Anderson, son of Rev. Charles J. Anderson, NAE Midwest Regional Director, graduated from Northern Baptist Theological Seminary in May and has been commissioned Chaplain First Lieutenant USAR. He will be stationed at Camp Carson, Colo., effective July 1.

The Bells are Telling

(Continued from page 12)

pates another record enrollment in excess of 300 in the fall. To further strengthen the faculty, Dr. G. Douglas Young, formerly of Northwestern in Minneapolis, will assume office as Dean of the Seminary. Mr. Gunnar Urang will be Dean of the College with Dr. H. Wilbert Norton as the new President.

• SOUTHWESTERN BAPTIST SEMINARY, Fort Worth, Texas, will begin construction immediately of twelve student apartment buildings at a contract price of $890,000. Seminary President J. Howard Williams reported each of the two-story buildings will have eight apartments, making total of 96 living units. The 96 apartments are the first of 500 eventually to be built on property north of the seminary campus.

• CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY, of Denver, Colo., held its sixth annual commencement in May. Two pastors from opposite sides of the United States, the Rev. William McIlhenny, pastor of the First Baptist Church, Portland, Maine, and Dr. Ernest Malyon, pastor of the Sellwood Baptist Church, Portland, Oregon participated. A doctorate in divinity was conferred upon Mr. McIlhenny, who preached the baccalaureate sermon at the Trinity Baptist Church, Rev. Donald Macdonald, pastor. Dr. Malyon gave the Commencement address the following night at the Bethel Baptist Church, Rev. W. C. Garberson, pastor. Twenty-three graduates, the largest class in the Seminary's seven years of ministry, were awarded their degrees by Dr. William Whittemore, chairman of the Board of Trustees.

• CENTRAL CHRISTIAN HIGH SCHOOL, Hutchinson, Kans., a four-year Senior High School, fully accredited by the State of Kansas, will be entering its eighth year in the fall of 1957 with the addition of a Junior High School. The school is evangelical in doctrine, and stands upon the inspiration of the Scriptures as the Word of God. It has well-equipped Science, Home Economics, and Shop departments, and offers a complete general course. The school is a member of the National Association of Christian Schools and the Midwest Association of Evangelical Schools.

• JEWISH MISSIONARY TRAINING INSTITUTE, New York City, a department of the world-wide organization of the American Board of Missions to the Jews, Inc., is offering courses from October to May in all phases of Jewish Evangelism, including classes in Hebrew and Yiddish. The entire course comprises three years of study. All courses are free to those interested in home or foreign mission work among the Jews.

• MENNONITE BIBLICAL SEMINARY, Chicago, is working on implementation of the decision of the General Conference to work in an associated ministerial training program with other Mennonite groups and to relocate at Elkhart, Ind. Indebtedness on the Chicago property has been cleared, the business manager reported, but large sums are needed for the relocation and development program. The plan is to start actual construction in the fall of this year, looking

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The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all, God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

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toward occupation of the new quarters and beginning the Associated Mennonite Biblical Seminaries program in September 1958.

● BUFFALO (N. Y.) BIBLE INSTITUTE was recently host to a four-day evangelistic Seminar co-sponsored by BBI and Christ for America. Dr. Everett S. Graffam, president of the Institute, and Dr. Horace F. Dean, president of Christ for America, were moderators. Delegates came from 100 churches in Buffalo, southern Canada, western New York and as far away as Wilkes Barre, Pa.

● MENNONITE BRETHREN BIBLICAL SEMINARY, Fresno, Calif., graduated its first class this year—six seniors, three of whom have been accepted for missionary service by the M.B. Board of Foreign Missions.

● LANCASTER (Pa.) SCHOOL OF THE BIBLE has been given a fifteen-acre tract of land in suburban Lancaster. The new campus, including several buildings, will replace the present downtown facilities. Now in its twenty-third year, LBS was founded in 1933 as an interdenominational institute. Some seventy full-time students. The new campus is valued at $60,000.

● CONCORDIA SENIOR COLLEGE which will open next fall at Fort Wayne Ind., installed nineteen members of the faculty in a recent service representing the largest educational installation in the 110-year history of The Lutheran Church-Missouri Synod. The Senior College will admit its first class of more than 200 in September, students coming from the ten preparatory colleges of the Missouri Synod. They will complete their ministerial training at Concordia Theological Seminary in St. Louis, Mo.

● NORTHERN BAPTIST THEOLOGICAL SEMINARY, Chicago, was awarded a contract this spring on the first phase of a $1,000,000 campus development program—the total project planned for completion during the golden anniversary of the seminary in 1963. The initial contract is for a new chapel costing $246,743, scheduled for completion within the year. Dr. C. Oscar Johnson, former president of the Baptist World Alliance, delivered the commencement address to eighty-eight seniors receiving advanced degrees. An average of 350 divinity students per year are trained at Northern.

● FRIENDS BIBLE COLLEGE, Haviland, Kans., had an overflow audience of around 600 at Friends Church for its first annual Quartet Festival. The program was composed of numbers from eight quartets who traveled a total of 4,000 miles to be present. At the baccalaureate service for twenty Academy and eighteen College graduates, Rev. Edward D. Angell, pastor of the Asbury Methodist Church, Wichita, was speaker. The commencement address was given by Rev. Dean Gregory, superintendent of the Oregon Yearly Meeting of Friends Church.

● VALPARAISO (Ind.) UNIVERSITY which each year sends three superior students to American University, Washington, D. C., is now to have this program partly financed by an annual scholarship of $225 from Van Ness Electric Company. The scholarship will provide the difference between the cost of tuition at Valparaiso and at Washington.

● CONCORDIA THEOLOGICAL SEMINARY (St. Louis, Mo.) Students Association recently sponsored a labor-management relations discussion with talks on "The Lutheran Looks at Labor and Industry," and "Labor, Management, and Mediation Related to the Church." Speakers were personnel managers from industrial concerns, legal advisers and ministers.

● TENNESSEE TEMPLE SCHOOLS, Chattanooga, Tenn., have launched their summer school schedules. The first semester began June 3 and continues to July 12; the second semester, July 15 through August 23. Offerings in the college include: Bible, sociology, history, science, psychology, speech, English, music, Greek, German, and Spanish. Offerings in the Bible school include: Bible, English, religious education, speech, Bible geography, church history, and music. Offerings in the seminary include: theology, Bible, religious education, church history, and Greek. Dr. Lee Roberson is president.

● INTER-VARSITY CHRISTIAN FELLOWSHIP is sponsoring a ten-week course this summer at the Summer Seminar of Biblical Studies, to be held at Inter-Varsity's newest camp, Cedar Campus on Lake Huron near Cedarville, Michigan. The interdenominational instruction will be under a resident faculty and a number of visiting lecturers, plus Inter-Varsity staff members and graduate students. Five major areas of study will be included: Christian living, Bible, the witness of the church, practical work, and miscellaneous topics. Students will also take part in week-end projects, such as rural evangelism, personal visitation, children's work, street meetings, youth work and Gospel teams.

● GRACE BIBLE INSTITUTE, Omaha, Nebr., dedicated the new Grace Chapel as an outstanding feature of the commencement program this year. Speaker for commencement was Dr. John F. Walvoord, president Dallas Theological Seminary. Dr. Joseph W. Schmidt, president Grace Bible Institute, spoke at the baccalaureate service. On another evening during commencement week, the Grace Oratorio Society presented Gaul's "Holy City" in the new Grace auditorium.

● REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Pa., had as speaker at the baccalaureate service of the 147th year of the Seminary Dr. John Coleman, professor-emeritus of Geneva College. Commencement services were held in Allegheny Church with James H. Nye of the Church of God, a graduate, preaching his graduation sermon.

Where Does the Church

(Continued from page 6)

posing the immigration act, but it is shared by more than a few—and certainly more than enough.

That church organizations should lead the drive to open up the immigration act is disconcerting to many church members. It is a matter of question whether the rank and file of church membership shares the views of its representatives on the immigration

question. Many have heard nothing more than the humanitarian argument fed to them through organizational channels. Yet some church people protest that a one-sided, unbalanced picture is being presented.

An active Presbyterian churchwoman in Bethlehem, Pennsylvania noted that materials distributed by her denomination to the women's group across the nation were slanted to develop opposition to the Walter-McCarran Act. She insisted that "we have a responsibility to present both sides or none." She gathered additional materials and was successful in getting a more balanced picture in her discussion group. But what of the several thousand groups in her denomination which had received the same basic materials?

Given a rounded picture of the situation, the people at the crossroads of American life would undoubtedly give overwhelming support for the present immigration policies. To that end, a clear emphatic position on the part of those who understand the act—along with a willingness to stand up and be counted with George Washington—will help to show the way.

How Evangelicals

(Continued from page 9)

as to continuance, probation or severance.

The AABIBC has brought order out of chaos in the Bible institute and Bible college field and provided tremendous stimulation to the strengthening and improvement of member institutions.

All appropriate federal agencies, the National Education Association, the American Council of Education, the New York State Department of Education, and other educational bodies too numerous to list here have now given recognition to the AABIBC. The entire segment of Christian education represented by the Bible institutes and Bible colleges in the United States and Canada has been greatly stimulated by the progress of the AABIBC since many of its services have been offered without charge to non-member schools and educators and officials generally.

. . . ETS . . .

An independent organization, not related to the NAE nor to any similar body, the Evangelical Theological Society is in its 7th year of operation. The large majority of its members are teachers in seminaries, Bible institutes, and Christian colleges and are thus in a position to influence the orthodox Christian students of the future.

The Society serves as "a medium for the oral exchange and written expression of thought and research in the general field of the theological disciplines as centered in the Scripture." Its members believe that the Bible is capable of scholarly exposition and defense and that it has the only truly relevant message for the distress of our times.

Primary in the program of ETS is the annual meeting held during the Christmas holidays at which papers are read by various members expressing their views and reporting their research.

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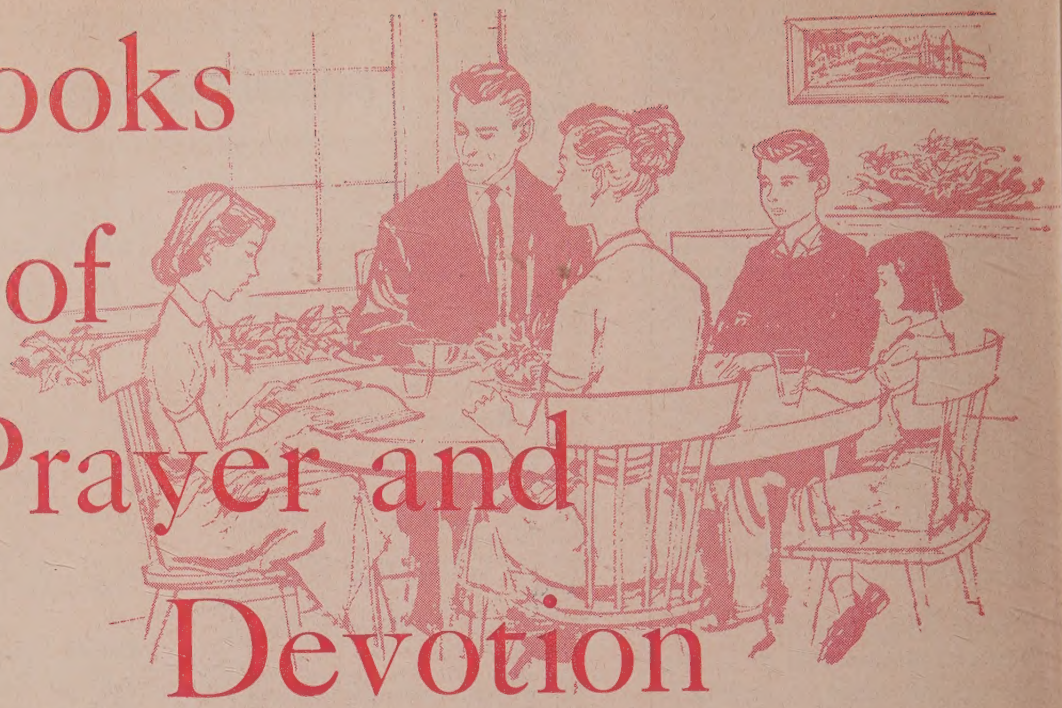

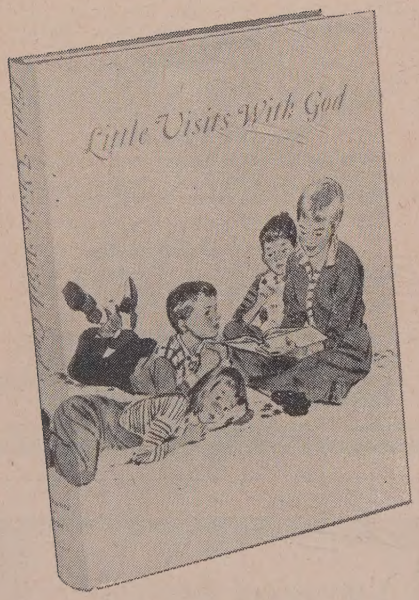

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